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"LIBERTY, HOLINESS, LOVE."

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, APRIL 4, 1846. JOHN H. MORISON, EDITOR.

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For the Register.

OBSTACLES TO THE RAPID GROWTH OF A UNITARIAN SOCIETY IN THE MIDST OF ORTHODOX INFLUENCES. NO. II.

MY DEAR FRIEND,—In my last letter, I noticed some of the obstacles, which frequently hinder the rapid growth of a Unitarian Society in the midst of Orthodox influences. There are still others, to which I wish to direct your attention. The hindrance which I would at this time notice, arises from the fact that there are, occasionally, those who join Unitarian Societies, remain connected with them and appear to be happy in that connection as long as they are indifferent to the claims of personal religion; but who, when they become personally interested in religion, and are asking what they shall do to be saved, or are about to consecrate themselves to the service of God, leave the Unitarian Society and connect themselves with some Orthodox or Trinitarian Church. It is, I say, a fact that cases of this kind, sometimes occur. They are brought against us by members of other denominations, and we are told that our views are not adapted to satisfy the soul in the hour of religious anxiety. They are recognized by members of our own Societies, and, instead of prompting the self-scrutinizing enquiry, whether, as members of the Society, they have done all in their power to enlist the sympathies, and secure the affections of such, they are too often dwelt upon as proofs that the pastor is either inattentive or insufficient. The fact, that such cases do occasionally occur, I admit. They have been forced upon my attention, and I have been compelled to seek for the causes, which produce this result.

Men differ widely from each other in their peculiar temperaments, in the structure and operations of their minds. There are some, who are influenced principally by reason and reflection, rather than by impulse and feeling. They are often most truly religious people, conscientious and sincere in their devotion to truth and duty, and uniform in their endeavors to obey the will of God and to do good to man. They have examined the evidences and the requirements of the Gospel, have admitted its claims upon their hearts and lives, and are seeking to imbibe its spirit, and to fashion their characters according to its standard. But all this they have done, without the least excitement of feeling, in the exercise of calm reason, mature reflection, and sound judgment. Such are not the persons, who are subject to deep religious anxieties. And such seldom leave a Unitarian Society, after having once become connected with one.

But there are others, who are persons of stronger and more ardent feelings, and who are therefore more easily and more deeply excited. Such are subject to seasons of deep religious anxiety, when they earnestly ask what they shall do to be saved, or they experience thrilling emotions of religious joy as they consecrate themselves to the service of God. And these seasons of anxiety or of joy are very critical seasons. At these seasons the feelings reign triumphant. The impressions of early religious education or association too, are revived at such times, with more than their original power, and by taking strong hold of the feelings, exert an almost irresistible control over the conduct. Suppose, for example, that your daughter is accustomed, in her early years, to the Roman Catholic forms and ceremonies. They may, in that tender season, have taken strong hold of the imagination. They may have become associated in her mind, with the character and example of some friend or instructor dearly beloved. That daughter may forget all these impressions, as, for years, she remains thoughtless and indifferent upon the subject of personal religion. But if, at length, she is awakened to a deep personal interest, all these early associations and impressions return to the mind with more than their original power, they close it against the force of argument, and the influence of reason, and she will probably leave any other society with which she may be connected, to seek, in the observance of the forms and ceremonies which were familiar to her earlier years, that religious joy and Christian improvement of which she now so deeply feels the need. As it is with the forms, to which one becomes accustomed in early life, so it is with the doctrines impressed upon the mind at that period. One may have been trained up in the doctrines of Orthodoxy. He may have afterwards left the Orthodox and joined the Unitarian Society. But at length, he is awakened to a deep sense of his own unworthiness, to an interest in personal religion. His early associations and impressions upon religious subjects, return upon him with increased power. He thinks of his venerable father, of his beloved mother, of his revered pastor, of their counsels, advice and prayers in his behalf, of their solemn warnings, most earnestly impressed upon him, to shun all communion with error, and to adhere to the truth. He remembers, it may be, their earnest whisperings, among themselves, of their dread of that new fangled heresy, that latest device of the devil, called Unitarianism. Does he feel inclined to continue his adherence to the Unitarian Society, he almost hears their venerable voices remonstrating with him from above. In some hour of anxiety or of lonely musing, he sees, with the eye of imagination, the hand of his mother, that hand which upheld him in infancy, and guided him in early childhood, that hand, which was so often pressed tenderly upon the head of her beloved boy, he sees, I say, with the eye of imagination, that well remembered hand, beckoning him away from this dangerous fatal heresy. And is it strange, that in this excitement of feeling, amid this thronging upon the mind of early associations and long forgotten impressions, he should return to that fold whence he came out!

Often have I been told by persons, who have passed through a process like this, that new light had beamed upon their minds, and that they felt happy in the new stand they had taken. But how has new light beamed in upon their minds? Have they read or studied upon the subject, have they sought for and obtained increased knowledge? Has their intellect been enlightened? No. Nothing of the kind has happened. The truth is, it has all been, with them, a mere feeling. They *felt*, in consequence of early associations and impressions, that they ought to take the stand, which they have now taken. As long as they resisted this feeling, they were unhappy, and now that they have yielded to it they find peace.

Then, too, there is a peculiar difficulty in meeting persons, who are in this state of mind, in a right manner. If you put into their hands treatises and arguments upon the disputed points of theology, they are just the books for which they have no taste while in such a state of feeling. Their great anxiety is not to know which denomination has embraced the greatest proportion of truth, it is to make their own peace with God. Any book which will aid them in the accomplishment of this work, will be read with avidity, while those, which contain the controversial discussion of doctrinal disputes, will be entirely neglected. And even if you could induce them to read such books, they are the very worst that you could possibly put into their hands at such a time. The effect of reading such books, at such a time, is not, as we might hope it would be, to enlighten the mind and settle the opinions, it is to chill the religious feelings which have been awakened, and banish the religious interest that has been felt. And I have known such a course of reading, at such a time, carry the individual back to a state of utter indifference in regard to the whole subject of religion. Is it strange then, that, at such a time, when all the feelings and affections; all the early impressions and associations are strongly set in a particular direction, and when, too, the very antidote, which, under other circumstances, might meet the case, would now endanger the whole future welfare,—is it strange, I ask, that some should, under such circumstances, leave the Unitarian Society they had joined, and unite with an Orthodox Church! I shall stop here lest I be tedious and pursue the subject in my next.

Very truly, yours, J. W.

BLANCO WHITE.

We do not know that we have read any book for years with a more deep and painful interest than the Life of the Rev. Joseph Blanco White. He was of Irish descent, born at Seville in Spain and educated for the Roman Catholic priesthood. But, shocked by the superstitious rites of the Church and the unholy lives of those with whom he was associated, he lost all confidence in Christianity, till coming to England and finding it there encumbered by fewer corruptions, he become once more a believer, and took orders in the Church of England. But soon his old doubts returned, and, after years of anxiety, he became a Unitarian, and for a time felt that he had found the rest he sought. But gifted as he was, he was more a being of impulse than of thought, and unable, it would seem, from his mental constitution, to remain long fixed in any form of belief or unbelief. He went to the extreme of rationalism, first giving up Christianity in a supernatural revelation, then doubting altogether the reality of a future life, and finally retaining no article of religious faith except an assurance of the divine existence. For years before his death, which took place in May, 1841, his physical sufferings were extreme, and the volume, which records the workings of his mind under them, while it gives evidence of great moral purity and the most amiable feelings, shows also that his sensibilities were exceedingly morbid, preying upon him, and vitiating a judgment which had never been sound. The sighings of the sick chamber become more and more sad, and so painfully do we sympathise with his trials, that it is with a sensation of great relief, that we hear his last words; "Now I die."

Of all the correspondence in the three volumes of his life no part has interested us more than the Letters of Mr. Norton and Dr. Channing. What can be more simple and beautiful than the following letter, which sufficiently explains itself!

FROM PROFESSOR NORTON.

Cambridge, June 15th, 1838.

My dear Friend,—A Letter which I received yesterday from Miss Park makes me fear that this may never reach you. I write it with deep feeling, as a solemn and affectionate farewell to one whose life has been devoted to a constant struggle in the cause of truth and goodness, and whose spirit is now passing to a higher sphere to receive its exceeding reward. The benefit of your labors and sufferings will not be lost upon earth. Your example and your writings will continually bear more and more fruit.

I will not write many words. Farewell! but not for ever. I now claim your friendship when we shall meet, for the first time, hereafter. It will not be many years hence, perhaps not many months.

May the blessing of God be with you here and through eternity. Once again, Farewell!

Your friend, ANDREWS NORTON.

The Memoir closes with a letter from Dr. Channing, which, we are sure, must interest and instruct all who read it.

TO THE REV. J. H. THOM.

Boston, June 20th, 1841.

My dear Sir,—Your letter of May 24, just received, has given me pain, though it was expected. Your previous letter had prepared me to hear of Mr. White's departure. I ought not to feel pain at an event which has terminated such severe sufferings, and converted his faith into fruition. But we cannot dismiss a friend from our home, much more from the world, without some sadness. I confess I have a feeling of disappointment at this event. I have for years cherished the hope of seeing Mr. White. When I have thought of crossing the ocean, the pleasure of intercourse with him has risen to my mind, among the chief I should find in England. Perhaps there was not a man in your country whom I wanted so much to see. I felt that no mind could open to me so interesting and instructive a history. I know by experience some of the conflicts of spirit through which he passed, and I longed to put a thousand questions to him, about the processes through which he arrived at this and another conviction. I venerated the rare heroism with which he sought truth.—But he is gone, and I am to know him only in another world. The account you give me of his trust and patience has done me good. I am little moved by passionate piety in death; but how grand is the entire submission of so calm, reflecting a man, in such deep suffering. My own trust seems to have gained strength. I rejoice that he has committed his manuscripts to *you*, for you understand him better than any body. I shall wait impatiently for his autobiography. I besought him again and again to leave some record of his inward history—and I expect from it singular benefits. Not that I shall agree with him in all his speculations: I differed from him a good deal; but I do not know that I ever read anything from his pen which I did not find instructive. He understood the controversy between Romanism and Protestantism as few do. Very few of us get to the heart of this quarrel. Most Protestants fight Romanism under its own standard. I have sometimes observed on the beach, which I am in the habit of visiting, a solemn unceasing undertone, quite distinct from the dashings of the separate successive waves—and so in certain minds, I observe a deep undertone of truth, even when they express particular views which seem to me discordant or false. I had always this feeling about Mr. White. I could not always agree with him, but I felt that he never lost his grasp of the greatest truths. I sympathize sincerely with you in your loss. How much have you lost! The daily privilege of communion with a great and good mind is a daily light shed over our path. I know something of your affliction, for in the short space of two years, God has taken from me two friends, Dr. Follen, and Dr. Tuckerman, who were knit to me in true Christian brotherhood. But we will not say we have lost such friends. They live within us in sweet and tender remembrances. They live around us in the fruits of their holy labors. They live above us, and call us in the tones of a friendship which Heaven has refined, to strengthen our union with them by sharing their progress in truth and virtue. I shall write a line to Mrs Rathbone, to whom I feel myself a debtor, for her kindness to our common friend. When you have leisure, I shall be glad to know more particularly what writings Mr. White left.

Very sincerely your friend,

W. E. CHANNING.

THE NEW IRISH COLLEGES.

It must be a matter of rejoicing to all who do not belong to the Established Church that the English Government have established, and agreed to contribute more than $100,000 per annum for the support of three Colleges in Ireland, in which "no student shall be compelled, by any rule of the College, to attend to any theological lecture or religious instruction other than is approved by his parents and guardians; and that no religious test shall be administered to any person in order to entitle him to be admitted a student of any such College or to hold any office therein, or to partake of any advantage or privilege thereof; but this proviso shall not be deemed to prevent the making of regulations for securing the attendance of the students, for Divine worship, at such Church or Chapel as shall be approved of by their parents or guardians respectively."

"Nothing," says an Irish periodical, "can be more liberal, more just, or more satisfactory, in all respects, than the great principles enunciated in the fourteenth Section of the act, which we have set forth at full length. We believe it is the first time that any act has passed the Imperial Parliament, expressly recognising the right of students to receive instruction, whether in schools or colleges, without submitting to a religious test, or being required to attend upon a particular prescribed form of religious worship. Even in the act for incorporating the Belfast Academical Institution, it was considered sufficient to take care that no clause actually restrictive of religious liberty should be inserted: the same is the case in the Charter of the University of London; but here, by a noble exertion of legislative wisdom, not only is it, in so many words, enacted that no student shall be compelled to attend any theological lecture or religious instruction other than is approved by his parents or guardians; but it is also clearly laid down, that no religious test shall be administered to any person to entitle him to be admitted as a student, or to hold any office, or to partake of any advantage or privilege of the new colleges. Every Professorship and Lectureship—every office, indeed, from that of the President, down to the door-keeper, is thrown open to the competition of men of all sects, and professors of every shade of theological sentiment. Surely no provision could be better calculated for preventing those heats and jealousies which have so materially interfered with the usefulness of other seminaries: nor any more likely to bring forward a more numerous array of men qualified by talents, learning, and experience, as candidates for the different offices. The act has taken care that the Government of the country shall have it in their power to select the best men of the whole literary and scientific world for the office-bearers in these new colleges; and it must be through extraordinary corruption, or extraordinary blundering, if competent and efficient persons are not appointed."

When will Colleges practically conducted on such principles be common in our country!

RONGE AND THE NEW REFORMATION.

As everything relating to this great reformer is interesting, we publish the following article which is taken from the Christian Reformer.

John Ronge, the great German Reformer, conceived the first dissatisfaction that he felt with the Church of Rome, which he was intended by his parents to serve, in the ecclesiastical college at Breslau, which he had entered, in order to prepare for the office and duties of a Catholic priest. "Here," he says, "is the brand of slavery deeply and painfully imprinted on the young man who is desirous of devoting himself to the task of instructing the people; here is he condemned to sacred idleness; here is his spirit enchained by fear and pious impositions, and subdued to blind obedience; here hypocrisy stamped upon his mind, and cold selfishness infused into his heart; and here the man is degraded into the blind slave, and converted into a tool which has no will of its own. The pain, the tortures of this sacrifice, are fearful. Nature instinctively rises against the restraint, since it robs men of their holiest rights, the noblest gifts of their Creator. Yet the slave is passive, and the more passive, the deeper is the grave in which his freedom, his manhood are buried. Only seldom breaks a cry of despair from the inmost heart, but is immediately suppressed under the tears and prayers which false piety demands. Passing by, for the present, the question whether limited religious liberty is not much rather a milder form of religious intolerance than religious liberty at all, we can in no case recognize other limits than those prescribed by the law. The constitution says nothing of these limits; it guarantees to us full liberty of conscience; and therefore, with the constitution in our hands, we ask free and unbounded liberty of conscience from the ministers, who are altogether incompetent to change, contrary to the constitution, unlimited into limited religious freedom. As Protestants and as citizens, we have the right to believe and not to believe, according to our convictions, and fully and openly to acknowledge that belief; and therefore, also, it cannot be forbidden us to converse with our fellow-believers touching our convictions; to exchange and diligently to prove our opinions; and mutually to inform and instruct one another. And a prohibition of meetings for this end is the more unjustifiable, because, judging both from the circumstances of the case and from the experience of history, it is impossible to meet a religious tendency by physical force. If our efforts are mischievous, and if they are undermining the Christian faith, let them be met by spiritual means. Deeply impressed by the great importance of the crisis, mindful of the ancient honor of our names, and full of zeal for the upholding of our constitutional rights, we most solemnly protest against the above-mentioned proclamation and decree, and declare that with all constitutional arms we will array ourselves against them."

CHRISTIAN EXAMINER, FOR MARCH.

We doubt whether this able periodical has ever been conducted with greater ability or fidelity than since it has been in the hands of its present editors. We were particularly interested in the first article,—a sound scholar-like review of Prof. Stewart on the Apocalypse, and heartily sympathise with its closing remarks.

"We are greatly in want of a deep, thorough, religious, Biblical criticism and theological literature, to guide the young and adventurous who are commencing their theological investigations. We want a well written "Christology," which shall reconcile the apparent Judaism of the New Testament with the spirituality of Christ's teaching and the real history of the Christian Church. With such a book in his hand as a key, the Apocalypse would be a much plainer book to the unlearned as well as the educated inquirer.

We want a new criticism and analysis of the Old Testament, not skeptical and captious, but reverent and believing, which shall discriminate more accurately than has yet been done, between what is divine and what is human in it.—At present, the whole Bible is interpreted not by the increasing light of knowledge, but in accordance with the creeds adopted in the twilight of the Reformation. The consequence is, that the Bible is brought into conflict with science, with reason and with conscience.

We want a new work on the Prophecies.—There is, at the present moment, no safe guide upon that subject. The consequence is, that the prophetical parts of both the Old and New Testaments are complete mysteries, and are passed over as such by most of the readers of the Bible.

We naturally look for such works to the Professors of our Theological Seminaries.—Parochial clergymen have neither the time nor the facilities for such investigations. They can be successfully pursued only by those who have access to ample libraries, and sufficient leisure. Theological Professors cannot accomplish impossibilities. Their ordinary duties may be as arduous as those of the parochial clergymen, and leave them as little time for the composition of books. Theological Schools therefore look back to the community for support, patronage and enlargement. The liberality which has so largely endowed the Theological Institution at Andover we consider worthy of all praise. It is only by the division of labor, created by a number of Professorships, that leisure can be afforded to each for independent investigation.

Would that our own School had five Professors, instead of two! Would that we could bear a larger part in creating the theological literature which is to form the religious opinions of the rising millions of our growing country!"

G. W. B.

NO CREEDS.

"The brightness with which the evidence of the Christian religion shines," says Dr. Gerard, the late learned professor of divinity at Aberdeen, "will always bear a proportion to the purity in which that religion is preserved. It may be so much corrupted, that the compounded, adulterated form, which assumes the name of Christianity, cannot be defended. Christians have in many instances loaded their religion with absurdities to which reason cannot be reconciled, and which, by being confounded with the gospel, obscure its evidence. Corruptions of Christianity stain its evidence, as it were, with a dim varnish, which is of the more dangerous consequence, because it is not suspected to be a varnish, but mistaken for the genuine color, and even reckoned by some the most beautiful part of the Christian system."

"Every person who is at all acquainted with the subject knows, that infidels have derived their most plausible objections against the excellence and utility of the gospel from the corruptions with which Christianity is blended in the popish religion, and from the remains of the tenets and spirit thence arising, which still adhere to many protestants. These have given them occasion to represent the gospel as a disputatious system of dry, speculative, intricate, abstruse opinions; as promoting a spirit of superstition, irrational and abject, and as giving countenance to priestcraft and usurpation over the consciences of men."

Testimonials of this nature in behalf of the pure bible, as our standard in religion, might be multiplied to almost any extent from the writings of those who have brought to the defence and exposition of it the deepest piety and learning.—We will add one more, in this connexion, which can never be too often repeated.

"The Bible, the Bible only," says the immortal Chillingworth, "is the religion of protestants. I, for my part, after a long and, I verily believe and hope, impartial search of the true way to eternal happiness, do profess plainly that I cannot find any rest for the sole of my foot but upon this rock only. This therefore, and this only I have reason to believe; this I will profess; according to this I will live, and for this if there be occasion, I will, not only willingly, but even gladly lose my life, though I should be sorry that Christians should take it from me. I will take no man's liberty of judgment from him; neither shall any man take mine from me. I will think no man the worse man, or the worse Christian; I will love no man the less for differing in opinion from me. And what measure I mete to others, I expect from them again. I am fully assured that God does not, and therefore that man ought not to require any more of any man than this, to believe the scripture to be God's word, to endeavor to find the true sense of it, and to live according to it."

How happy would it be for the Christian world, if all who profess to be followers of the meek and lowly Jesus would adopt these noble sentiments, discard all human tests of Orthodoxy, and, in the spirit of their blessed master, labor to advance the work of reformation according to the pure word of God, till all their churches are restored to the standard of apostolical purity in doctrine and worship. Let us do our part in this great work. However attached we may be to any human articles of faith; even should we feel as if upon losing them, we should exclaim with Micah, "ye have taken away my gods, and what have I more?" yet let us be assured that, when we have understood their true nature, we shall rejoice in being released from them. Let us take encouragement from the reply of the truly evangelical Dr. Chandler to some in his day, who inquired what security they should have left for truth and Orthodoxy, when their articles of faith are gone: "We shall have," said he, "the sacred scriptures, those oracles of the great God, and freedom and liberty to interpret and understand them as we can.—The consequence of this would be great integrity and peace of conscience in the enjoyment of our religious principles, union and friendship among Christians, notwithstanding all their differences in judgment, and great respect and honor to those faithful pastors, who carefully feed the flock of God, and lead them into pastures of righteousness and peace. We shall lose only the incumbrances of religion, our bones of contention, the shackles of our consciences, and the snares to virtue and honesty: while all that is substantially good and valuable, all that is truly divine and heavenly, would remain to enrich and bless us."

A late learned Orthodox biographer of Baxter, in describing the result of those labors and struggles against ecclesiastical oppression, in which that great man bore so conspicuous a part, considers the leading principles of the reformation as now completely settled, never again to be called in question. "The untenable and unrighteous exactions of authority," he says, "were exposed, the supreme authority of the scriptures maintained, and the rights of conscience at last established. That principle stood forth before the world, as no longer to be disputed, that man is accountable to God only for all that he believes as truth, for all that he offers as worship, and for all that he practices as religion. This is the doctrine of the Bible, the dictate of enlightened reason; and lies at the foundation of all correct and acceptable obedience to God.

From a Sermon preached by the Rev. H. Montgomery, L. L. D., at Belfast, before the Unitarian Society, for the diffusion of useful knowledge, Nov. 30, 1845.

At the head of all our errors, and the cause of many of them, stands a *spurious Liberality*, which, in our own cant, we dignify with the name of Christian Charity and Forbearance. Wearing the pleasing garb of the first of virtues, many excellent persons, who, not having thought very deeply, are easily captivated with names, no doubt really believe this mawkish thing to be genuine charity: to others, however, who think more correctly, it is nothing else than indifference to the cause of truth, or the offspring of a timid and worldly spirit, which endeavors to turn aside the reproach belonging to an unpopular Church, by affecting to believe that *all doctrines are equally beneficial, if not equally true.* Now, I tell you plainly, this is dishonesty, not weakness; and no man need attempt to cloak over his time-serving by the use of bland phraseology, or by alleging that we preachers often declare, that there is salvation for good men, in *all* Churches. We do declare it, and we rejoice to believe it, too, with all our hearts, and souls, and minds. Such a belief is a source of unspeakable comfort to us amidst the various conflicting creeds of the world; and, consequently, we blame no man, and we would injure no man, [illegible] tianity requires, on the subject of opinion. But, it does not follow, because I am tolerant to another man's *unavoidable error*, that I should consider it to be as valuable as my own *positive truth*, any more than my not blaming a man for being ignorant, deformed, or unfortunate, should cause me to undervalue the blessings of knowledge, a sound constitution, and earthly prosperity.

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Another error, nearly allied to that which I have endeavored to expose, is a shrinking, on the part of many, from the name of *Unitarian*. "They would rather," they say, "be called, simply, *Christians;* for Unitarian is a word of reproach with many, and prevents them from lending a candid ear to our statement." Now, brethren, I like honesty and plain-dealing in all things—and especially in religion. I would scorn to catch any man by stratagem or smooth words. We *are* Unitarians, and why not avow it openly? Why shrink from it, as if there were something in our opinions of which we feel that we ought to be ashamed? Unitarian is a *generic* name, describing, more correctly than any other, the class of Christians to which we belong. But, by adopting it, I have been told, we identify ourselves with the views of Anti-supernaturalists, and Deniers of Inspiration. Be it so. I admit it to be an evil, and one of which our enemies often take an undue advantage. We must, then, explain our *own* Unitarianism—remembering, that, by adopting the indefinite name of Christians, we might be exposed to more grievous, and, certainly, to far more numerous, imputations of error. Of Unitarians, there are but two or three subdivisions—of Christians, there are, perhaps, one hundred. To adopt the general name of Christian is, therefore, I fear, in most cases, but a timid way of escaping from some difficulty or inconvenience, in which a more distinctive appellation might involve us. Besides, emphatically calling *ourselves* Christians is a virtual assumption, that those who differ from us are *not* Christians. Let us, then, be at once honest and unassuming; and although Unitarianism may now, with many, be a term of reproach, let us, instead of shrinking from it, as if we were ashamed of our faith, illustrate it by our arguments, our integrity, and our lives, that it may become an appellation of honor and distinction, in our native land, as it has already become in America, where the brightest lights of literature and science, and the noblest advocates of human rights and social advancement, glory in the name of Unitarians!

A kindred error to those just exposed, is the horror of *Sectarianism*, which many among us really feel, or affect to feel. Now, brethren, if we be not sectarians, *i. e.*, a branch separated from the general body of Christians, what are we? Are we Roman Catholics, or Episcopalian Protestants? Why, is it not upon the very ground of our "having discovered a more excellent way," and consequently, being a *sect*, that we seek others to join us? And shall we dishonestly put up false colors, or meanly raise a neutral flag? Would this be honest, manly, or worthy of Christians? So far from doing away with distinctions, I would render them more clear and definite. There is something animating and useful in them; for they promote inquiry and exertion—the sifting of the wheat from the chaff. The outcry against sectarianism is, no doubt, increased, by the unbecoming acrimony, which different denominations too generally manifest towards each other. But, sectarianism is not necessarily uncharitable; and it ought no more to make men dislike or persecute each other, than their distinct departments, in trades or professions. For my own part, I solemnly declare, that I entertain no more enmity towards my Catholic, Episcopalian, or Calvinistic brethren, as such, than I entertain towards them as merchants, or lawyers, or as respectable Christian gentlemen: and, yet, I am a determined sectarian—ready to nail my colors to the mast! I cannot suppress my conviction, that the outcry so often raised amongst us against sectarianism, and against our too zealous efforts to enlarge our sect, frequently proceeds from a timid or worldly spirit, which does not wish to be too distinctly committed with an unpopular creed, in the event of convenience or interest recommending a change of religious connexion.

* * * * *

Brethren, we must quit this playing fast-and-loose with conscience, especially in our families—this undervaluing of fixed and rational principles; and, although the shaking of the tree may cause a few rotten fruit to drop off, those that remain will be all the fairer and sounder. This honest, manly, Christian course does not imply abuse of our opponents, but fidelity to the truth of God. *Why* are we *what* we are, unless we consider ourselves to be right and others wrong: and how can we so effectually exhibit the loveliness of truth, as by fairly contrasting it with the uncomeliness of error!

Wherever *neutral* preaching has been tried, it has signally failed. I could name twenty, ay, fifty Congregations lost, in whole or in part, to rational Christianity, by such gentle breathings of the gospel trumpet—by the unworthy timidity of Unitarian ministers, and the lamentable indifference to truth which necessarily sprung up amongst their people. On the contrary, in every Congregation where Ministers "spoke boldly the whole counsel of God," and, candidly, though without bitterness, contrasted gospel truth with human error, our opinions have continued to increase and abound.

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One of the most grievous errors which we commit arises from the impatience with which we view the slow advance of our opinions. We think of their scripturality, of their intrinsic excellence, of their enlarged benevolence, of their peculiar tendencies to render man good and happy; and then we murmur, and assume that some parties must be greatly in fault, or such exalted and sanctifying principles would not occupy so inconsiderable a position in the Christian world. This feeling is very natural, but not very just; and, assuredly, it tends, in no small degree, to increase the evil which it deplores. Now, brethren, we ought to reflect, that the progress of truth has always been most lamentably slow, and the tenacity of error exceedingly great. Even Christianity itself, though watered by the dews of Divine grace, has not, even nominally, spread over *one-third* of the earth, in eighteen hundred years: and, if we speak of its real, practical, rational extension, how trifling have been its inroads upon the wide dominions of error and of sin! Why, then, brethren, should we feel impatient and disappointed, because, owing to all the external and internal impediments which I have pointed out, *we* have been able to do so little for the cause of truth and holiness!

CHARGE AT THE INSTALLATION OF REV. MR. FOSDICK.

BY REV. N. L. FROTHINGHAM, D. D.

'You request me, Sir, to address to you what is called the Charge, on this occasion. I can see no reason why I should be excused from the service. I feel no right to decline it. I might tell you that our Congregational usage does not insist upon this part of the ceremony, when a minister of the gospel, who has been ordained before, only resumes his labors in a new place. He was exhorted to be faithful to his trust, when he first assumed it; and that might seem enough. But we all need to be reminded daily; and there is certainly no objection to your choosing the manner in which these solemn exercises shall be conducted. I might say, also, that there are [illegible] position here, [illegible] with our cult to perform this duty with [illegible] and freedom that it demands. But it would be the poorest of apologies for shrinking from any duty, that it was delicate or hard. I will allude no further, then, to either of these considerations, except to say that they will give shape to the few words that I have now to speak. Since you have already received the general charge to be faithful as a Christian minister, I shall avoid all generalities. They would not seem suitable to this new occasion. And if there are any circumstances that give a special interest to our assembling here to-day, I shall rather speak with direct reference to them, than utter ambiguous language, or resort to timid reservations. Any expressions that may sound over-earnest you will ascribe to the nature of the subject, and not to any mistrust of you.

I charge you, then, first of all, to preach Christ's GOSPEL in this place;—not your wisdom, but his; not your speculations, but his faith. Be the servant of his steady and everlasting truth;—not of the opinions of theorists; not of the measures of any partial combinations; not of the passions of any local or temporary strife. Be the minister of the New Testament; to enforce all its great doctrines, and diffuse its beautiful spirit among men. Do not narrow it down to the pattern of your own conceit. Do not vapor it away into loose abstractions, or heated and painted extravagances. Set forth the Christ of the Bible, and look for no other, and know of no other,—for there is no other. Preach not yourself, but him; him, the chosen and sent; him, the crucified, and risen, and ascended: him, the power and counsel, the revealed testimony and love of God; him, your master, or why are you here to speak in his name? him, through whom a divinely attested religion has been transmitted to us and to our children, or what have you to do in his church! him, the way to the father and life from the dead. I charge you, do your part to keep up this doctrine in the world; a world that is to be saved, as I believe, neither by any fierce philanthropy, however new, nor by any scoffing philosophy, however old, but by the Gospel of the Son of God. Maintain that religion, both as a belief and an institution; as a covenant of merciful authority between heaven and earth: as something already made, and not left for you to make, or to try what you can make of it.

Speak according to the Scriptures. Let them be your guide, for you will else be yourself but a blind one. You are set for their defence. I charge you to mark that. They are to be exposed to no disrespect and to suffer no betrayal in your hands. You are to explain their obscurer parts, as well as you can, into a just understanding. You are not to explain their clearest meanings away. Give no encouragement, by your manner of using them, to the pride of the skeptical, or the jeers of the half instructed. I do not tell you that all the parts of them have the same kind of truth, or the same degree of importance. But they are united in one series of sacred lessons; and each portion is entitled to some consideration, for what the whole is combined to express. As the hewn wood and the baked clay, that go to compose the temple of the Most High, are holy because they belong to the building, so the least of these should have their proportions of reverence for the sake of the name that is enshrined in their sanctuary. Come to this people in the fulness of their most blessed communications. And if at any time—you will pardon me, Sir, a supposition that must be painful to you—you should be led into other and opposite views of what they contain, come no more at all. I deny to no one who claims it the Christian name, on account of whatever constructions he may put upon them. I would distinguish as broadly as any can, his critical opinions from his religious character and moral worth. But if you find nothing in these books but an accidental collection of questionable writings, and a tissue of traditionary mistakes; if the English Deism or the German Naturalism, which are substantially the same thing, are the results of your reading in them; if the story of Jesus becomes to you but an embellished legend, with nothing of any inspired authority, and nothing out of the usual course; I then charge you to bear that witness, if you must bear it, in some other place. If religion is turned into a loose

form of free-thinking or radicalism, I do not know why there should be a church over its head. It can lose itself in the universal, the absolute, the insane, without the solemnities of a ritual. It can scatter itself among the debates of the newspapers and the passions of the streets, without the help of ordinances. If a revolutionary socialism is to take the place of the regenerating Word; if mankind are to be redeemed by what a lively French professor has lately called "the gospel of Voltaire"; that is a gospel which you were not invited here to spread.

I charge you, further, to be a preacher of RIGHTEOUSNESS. Give free scope to the principle, that a good life is the great condition of acceptance with God; and inculcate it with all the pains you can bestow. While you maintain sound doctrine, insist upon the Christian virtues as the most precious fruits of doctrine. Show that you make more account of duties than opinions. But in doing this, do not slight the importance of correct religious persuasions. That is one of the shallowest errors of an ultra liberality. You have been ordained for the truth, as well as for virtue's sake; to hold up the promise together with the law; and while you exhort men to obedience, to confirm them in the faith that best leads them to obey. Let your discourse prefer a practical bearing to a theoretic or controversial one. Point it at the heart and the conscience, rather than amuse with it the intellectual curiosity of men. Rebuke vice and wrong as you see fitting occasion to do it and the right way to do it, whether they are of a public or private nature, whether they are in high or low places. Be not afraid to speak out the earnest convictions of your mind, on all subjects of social, moral, or religious duty.

You may be told that you will not be permitted to be thus guided by your sense of right; that you are to be debarred from that ministerial privilege; that you are to be exempted from that ministerial obligation; that there are some topics interdicted to you, and some offences which you must lay no hand on. Sir, I do not believe this. You do not believe it. You would not have come to stand where you are to-day, if you had believed it. I charge you not to act as if you did believe it. Be not afraid to bear witness earnestly and aloud, as your best convictions and feelings prompt. If your manner of doing this is intemperate, or imperious, or insulting, or in any respect unwise, you are likely to hear from it; whether you speak in one desk or another.—And it is best you should. The pulpit is free; but so are the congregation. You would not contend, I suppose, for an unbridled freedom, that acknowledges no decent restraints; or for an exclusive freedom, that would leave none for others. There is an independence that aims at despotism; that not content with its rights, becomes invasive, and would dictate to the rest of the world. I charge you neither grasp at its power, nor submit to its pretension. This is a responsible liberty like every other. If it exceeds the bounds of propriety, or good sense, or good temper, it will be in some way told that it does. And this, too, is as it ought to be. Discharge your duty and take the consequences. That duty is as likely to be honored, and that duty as likely to be blest here, as anywhere. If they should not be, let your patience endure it. And if you should ever suffer inconvenience or annoyance from the clashing of your opinions with the opinions of other persons, I need not charge you to avoid the burlesque of applying to yourself any sacrificial language, or of assigning to yourself a place among those heroic confessors who, not clad in comfort, and protection, and popular favor, but in bloody and blazing shirts confessed to the death.

Respect the appropriate bounds of your own province. If you esteem them too narrow for you, you have not yet succeeded in understanding them. Have a care how you turn your select work of a spiritual guide into that of a schemer and a partisan. Proclaim righteousness—pure, impartial, universal. But the zeal of that righteousness cannot have too little in it of the earthly fire that smokes and scorches; and you will not forget the words of the apostle James, that "the fruit of righteousness is sown in peace of them that make peace."

These words lead me to the last point that I wish to present. I charge you to be dispositions of peace to this people. *Bring* the dispositions of it in your own breast. Send them abroad, as the wings of a dove, round the whole circle where you stand pleading in the name of the Prince of Peace. Love is the law's fulfilment and the gospel's glory. Let your discipleship be known by your overflowing measure of that. "Where strife is, there is confusion and every evil work." But "the servant of the Lord must not strive; but be gentle unto all, patient in meekness, instructing those that oppose themselves." "A bishop,"—and you are a bishop, so far as you are called to be an overseer in this portion of the Lord's domain,—must not be "self-willed,"—"no striker." By that last phrase, the Apostle means the same thing that he said just before: You must not be contentious. There are strokes of the pen and of the tongue, that are as irritating as those of the armed hand, and as inconsistent with the temper of your profession. Use your office to unite, and not to divide; to reconcile and not to embitter; to heal and not to wound. Attract strangers if you can, by the lovely grace of your doctrine and example. Take care, at least, how you estrange friends. Bring here no disposition even to inquire into past troubles. Let them go down the wind, and be no more heard of. Open no avenue, leave no room for any new agitation to come in. Fill this temple, where you are to speak openly,—fill the paths of your ministerial walk, where your speech will be more low and confidential,—with the spirit of brotherly kindness. I charge you to have no dispute with your people. If you cannot remain without controversy, depart in good-will. If from whatever cause, your position should become unhappy to you, or unserviceable to them, offer the resignation of your place. That is always within your competency and can never be improper in any one. If the offer is declined, and the separation that you propose is affectionately deprecated, you will be consoled and remain; and if it is willingly accepted, it is time that you retired. I charge you to "follow after the things that make for peace, and things wherewith one may edify another." Lead the flock by the waters that are at the same time living and still.—Seek their nourishment in pastures that are green, for there is enough elsewhere of thorns and briers. And may the great Shepherd of souls guide you and them to truth, and righteousness, and rest!

A PLEASANT SURPRISE.

A young man of eighteen or twenty, a student in a university, took a walk one day with a professor, who was commonly called the student's friend, such was his kindness to the young man whose office it was to instruct.

While they were walking together, and the professor was seeking to lead the conversation to grave subjects, they saw a pair of old shoes lying in their path, which they supposed to belong to a poor man who was at work close by, and who had nearly finished his day's work.

The young student turned to the professor saying, "Let us play the man a trick; we will hide his shoes, and conceal ourselves behind those bushes, and watch his perplexity when he cannot find them."

"My dear friend," answered the professor, "we must never amuse ourselves at the expense of the poor. But you are rich, and you may give yourself a much greater pleasure by means of this poor man. Put a dollar into each shoe, and then we will hide ourselves."

The student did so, and then placed himself with the professor behind the bushes close by, through which they could easily watch the laborer, and see whatever wonder or joy he might express.

The poor man had soon finished his work, and came across the field to the path, where he had left his coat and shoes. While he put on the coat, he slipped one foot into one of his shoes; but feeling something hard, he stooped down and found the dollar. Astonishment and wonder were seen upon his countenance; he gazed upon the dollar, turned it around, and looked again and again; then he looked around him on all sides, but could see no one.

Now he put the money in his pocket and proceeded to put on the other shoe, but how great his astonishment when he found the other dollar! His feelings overcame him; he fell upon his knees, looked up to heaven and uttered aloud a fervent thanksgiving, in which he spoke of his wife, sick and helpless, and his children without bread, whom this timely bounty from some unknown hand would save from perishing.

The young man stood there deeply affected, and tears filled his eyes.

"Now," said the professor, "are you not much better pleased than if you had played your intended trick."

"O dearest sir," answered the youth, "you have taught me a lesson now that I will never forget. I feel now the truth of the words which I never before understood, "it is better to give than to receive."

We should never approach the poor but with the wish to do them good.

CHRISTIAN REGISTER.

BOSTON, APRIL 4, 1846.

In taking charge of the Christian Register we have only to say, that we shall strive to make it worthy of its past history, of the cause in which it is engaged, and of the support which it receives; and that, without the assistance which we are encouraged to expect from some of our ablest writers, we should hardly dare to hope for any considerable measure of success.

Liberty of opinion without licentiousness, the severity of Christian truth with the gentleness of Christian love, purity in the heart and holiness in the life—these are the ends to which we would gladly consecrate our strength. And if at any time we may seem to leave the quiet sanctuary, in which the highest religious thoughts and emotions are supposed to dwell, let it be remembered, that the great sphere of Christian discipline as well as of Christian duty, has been appointed to us in the midst of a world not yet wholly redeemed from sin, and that it is only by a constant warfare with evil in its ever changing forms, that we may hope to extend the kingdom of truth or to establish the throne of righteousness upon the earth.

DR. PUTNAM'S DISCOURSE AT THE HOLLIS STREET INSTALLATION.

No Sermon for several years has been so much the topic of conversation as this, or has drawn forth stronger expressions both of approbation and dissent. It is a bold defence of naked, independent congregationalism,—maintaining that each particular congregation is competent to the management of its own affairs, and that no more extended ecclesiastical body, whether council or association, should have any authority over it, or any right to interfere with its concerns; and that whatever semblance of such an authority is now to be found among us is mischievous, and ought to be abolished. We heard the sermon, and have since read it. It is stamped with its author's power. It is clear, earnest, direct, manly and forcible. It has impressed us more than anything that he has before published with a sense of the intellectual strength of the writer. And yet, for the life of us, we cannot get up any strong interest in the subject. Had it been delivered in any other denomination, it would have had a tremendous meaning. But delivered where it was, it seemed to us then, and it now seems, like a mighty man putting forth all his strength in one masterly effort to sever the last rotten fibre of a cord once used to bind heavy burdens on men's shoulders, but now only a worn out relic or memento, which a child might tear in pieces.

We assent most heartily to every one of Dr. Putnam's prominent positions. But applying them all to practice, what change should we make in the ecclesiastical relations at present existing in our denomination? Take the strongest case which he has put—that of ordaining councils. All the authority which they *seem* to have is delegated to them by the Church and Society which ask their presence,—which in fact create them and point out the work which they are to do; and, as soon as that specific work is done, their very existence, as an ecclesiastical body, is at an end. They are, therefore, neither self-created nor self-sustained. And while they exist, they exercise no authority, they claim none. On the contrary they expressly acknowledge,—at least where we have happened to be present, they have expressly acknowledged the entire competency of the Society to choose and settle its own minister, and of course have disclaimed any right on their part beyond that of advisers to prevent or to defer the ordination. They may wish to know something about the man whom they are to welcome into the field of their master, and if satisfied that he is not one to whom they can wish a hearty God speed, they have a right to withdraw, but no right, and they claim none, to prevent the settlement of the minister. Now Dr. Putnam would not do away the religious services usual at such times. He holds it to be seemly and fitting to set apart with prayer the young man who is entering on so great a work; to remind him of the solemn duties of his calling, to extend to him a brotherly welcome, and to remind the Society also of their duties. Now if this is to be done, what mode of conducting the services could be devised, that is more simple, more comely or more free from any assumption or semblance even of ecclesiastical authority! These councils are, in fact, only a few men, invited from other Societies to give their prayers, their sympathy and their advice to a brother who is entering upon a new relation, and to the people with whom he is to be connected. They cannot be supposed to take any great interest in the service unless they know something about the man who is to be settled, and, therefore, for the satisfaction of those who are ignorant of his character and views, questions may be asked both of him and about him. And how would this be changed by any other mode of calling together a few brethren to take part in such an exercise? They cannot do it with any heartiness, unless they have some knowledge of the man and of the conduct of the Society in relation to him. We see no more simple, or less authoritative mode of conducting the services—none less liable to the objections which Dr. Putnam urges, than that now in use among us. And the form, which in itself is a matter of entire indifference, has come down to us from our fathers, it savors of past ages as something venerable, and commends itself, through many sacred associations, to our affections and to the undefined but not powerless feelings, which bind us to those who have gone before. Why then tear it away, until something decidedly better can be devised to take its place!

We had intended to say a few words about associations of Churches. They too claim and exercise no authority. They are in fact only meetings of ministers for mutual edification and encouragement. If an idea has existed, that they are something more, let that false idea be dispelled. But do not break them up. They too, at least some of them, are among the few things which have come down from our fathers. If they have objectionable features, let those defective parts be removed. We see little force in what Dr. Putnam has said against them as Local Associations, including the ministers of certain churches as such, *because* they are the ministers of those churches with no other ground of sympathy or union. As long as these associations have no exclusive rights, no property, no authority, the control of no churches or established lectures, but are entirely free, we see no evil likely to arise, to which every association of ministerial brethren may not be exposed. A troublesome member, if he have any delicacy of feeling, will have no inducement to remain after the sympathy, which is the only source of pleasure or profit and the only real bond of union among them, has ceased to bind him to his brethren.

While, therefore, we acknowledge the ability of the discourse before us, and the truth of its leading positions, we must say that it seems to us strength applied to matters of very little practical importance. And of this the writer himself seems to be more than half conscious. Our fathers, he says, "put away all that constitutes a visible, ecclesiastical unity among the churches. They did great things, but they did not quite complete their work. They left us a little to do, and but a little. * * * They laid the axe at the root of the old ecclesiastical tree; they cut it down and removed the trunk;—I only suggest the removal of a few dissevered and perishing branches, that still remain to cumber the ground and choke the new and better growth." These "dissevered and perishing branches" are too slight and too much wasted to cause much good or harm; but may they not do a little to shield the young roots from the scorching heat and searching frost, and, as they slowly perish of themselves, may they not be absorbed into the earth and contribute something to the nourishment of "the new and better growth!"

In two ways this discourse, we believe, will do much good, though less we must think than if it set out from the right point. It must effectually check the disposition among a portion of our body to assume a more organized, denominational character, and it must help to disabuse men of false and exaggerated ideas in respect to the constitution and nature of the different ecclesiastical relations among us.

The sermon is full of noble thoughts nobly expressed, some of which we hope to give next week.

The Right Hand of fellowship by Mr. Robbins, and the Address to the people by Dr. Gannet, we hope to notice next week. The Charge will be found entire in our paper of to-day.

MRS. DANA'S LETTERS.

We suppose that no controversial work which has appeared for some time among us has produced, and is still to produce, so strong an impression on many minds as Mrs. Dana's Letters. There is so much to convince the understanding, and at the same time so gentle a spirit and so much depth of feeling, that it must reach and subdue many minds that would resist a work of more severely theological character. It is not strange, therefore that it should be harshly spoken of by those who are opposed to its principles, and who see the influence which it is likely to have. We are glad of an opportunity to give to our readers extracts from a private letter of Mrs Dana's, in reference to some of the charges that have been made against her. In a matter of so much delicacy and involving so many of the tender feelings which bind a lady to her nearest friends, we do not wonder that she should be very sensitive to charges, such as those to which she refers. But we do not see how any one can cast his eye over the book without feeling by what a spirit of forbearance it is pervaded.

In her letter, which is a private one to a friend, she says, "I received yesterday through the kindness of a friend, a copy of 'the Watchman and Observer' of March 5th, containing a notice of my recent work. I should not think it worth while to trouble you with any letter on the subject, if the writer had not demanded, as an act of 'common justice' that those Unitarian papers which had noticed the work, should also publish his article. I do not know what course you will pursue, nor am I sure that the article merits any reply, but I have thought it best to call your attention to some points which may escape your observation. The article, without doubt, comes from the person to whom the "twelve letters," of which he makes particular mention, are addressed; and the 12th letter in the book commences this series. You will notice that it is the same individual who makes use of the terms "Anti-Christ," "Infidel," "Deist," &c., and I do not much wonder that he thinks such terms require the apology of having been written "hurriedly and friendly, in the first impulse of painfully excited feeling," &c.

I will pass over the introductory remarks of the Editor; they speak for themselves. I will barely notice some of the "facts," to which the writer of the communication alludes, which, it strikes me, are calculated, unintentionally I hope, to mislead those who may not have seen the book.

He says, "it will never be suspected for a moment, that, with the exception of the eight letters to her parents, and the *ninth* headed (as if in ironical mockery of the agony of 'her beloved friend') 'an overflow of feeling'—the letters are addressed as replies to only three or four individuals, &c." Now, even were this the case, I do not see to what the "fact" amounts; but it is not an exact statement. The Letters are addressed to at least nine individuals. Again, he says, "It will hardly be imagined that the replies from which she now professes to give 'extracts,' and in which she asks so many triumphant questions, were never really sent to or seen by those to whom they are apparently addressed" &c. Now, if you will turn to the fifth page of the introduction, you will discover that the word 'extracts' to which he alludes, was not intended to refer to extracts from *my replies to letters received*, but to extracts from *those letters* themselves; the writer therefore is laboring under a mistake, which he might have corrected if he had read my introduction a little more carefully. A *mistake*, however, I can easily overlook. But further, he ought to have seen that I did not intend to mislead my readers, for I was very careful to tell them that most of the letters were now replied to *for the first time*. Can any one read the following sentence and suppose that I intend to convey any other idea? On the same page of the introduction I say, "To some of the communications I have recently received, *I propose to reply* in the following pages." Certainly I intended to convey the idea that I had *not* replied to them before.

I should hope that the heading of the *ninth* letter "an overflow of feeling," has seemed to no one like "ironical mockery." It was intended in the sincerity of my heart, as an *apology* for the strong expressions which the letter of "my beloved friend" contained. As for publishing "the extracts" without the consent or knowledge of the writer, I am sorry that they feel so sore upon the subject. But I thought then, and I still think, that so long as I preserved a strict concealment of their authorship, I was not violating confidence. I merely made them speak out, in their own language, what nearly the whole community of Charleston were saying. But I do no much wonder that they are startled, or as the writer of the communication expresses it, "shocked" to see in print what they have written.

But now, I come to a graver charge, namely, that of *misrepresentation*. The writer says,—"the further injustice is done, of publishing these letters piece-meal, sometimes strangely jumbled together, sometimes disjointed and isolated—the contexts separted from the texts, and sometimes in a juxtaposition which presents any other meaning than that designed by their authors." This charge unhesitatingly and absolutely deny. The original letters are still in my possession, and I assure you, and *most especially* in regard to the present complainant, that, with the exception of having *softened* some harsh features by *omissions* the injustice of which the writer complains has not been done, and, if I can at all understand the English language, I have not presented "any other meaning than that designed by their authors." This fact it would be exceedingly easy to prove.

I believe this is all I have to say, except to protest against the practice of attempting to turn attention from a work by casting personal censure and odium upon its author. My book is, however, before the public, and on its own merits must stand or fall; I will merely remark, however, that I have never doubted the expediency nor the correctness of the course I pursued in regard to its publication. If I am mistaken, I am, at least, honest in the thing.

LAST WEEK OF OUR SAVIOR'S MINISTRY.

One great reason why we are so skeptical in respect to the fact of the Gospels, is that we have no clear understanding of their order and connection. The most convincing argument for their reality, is to place them distinctly before us from day to day just as they occurred. It is for this reason that we regard Dr. Carpenter's Harmony of the Gospels as the strongest evidence that can be given for their authenticity. But besides the argument, it is good for us to call up clearly before our minds the acts of our Savior's life. It brings them home to us as real, living events. We propose, therefore, occasionally, when it can be done, to give a summary of what took place on each day of the week corresponding to that after our paper is published; and would recommend to those who would study the Scriptures thoroughly, to read the passages referred to from day to day as the events occurred, till each event in the proper order of its succession is alive to them. We would recommend also in this connection, a particular reference to the geography of Palestine, and especially of Jerusalem and its vicinity. The week corresponding to that on which we now enter is crowded with events and is the most solemn in the Christian year. We ought, perhaps, to add that our Savior's ministry is supposed by Dr. Carpenter, whom we shall follow, to have lasted about fifteen months, or from the latter part of January till near the middle of April in the following year.

The first *Saturday* in April (the Jewish Sabbath) Jesus visits Zaccheus at Jericho, and probably passes the night there. The parable of the ten talents. Luke xix; (1, 27.)

Sunday, he leaves Jericho, curing the blind men as he goes out from the city, and sups at the house of Simon the leper, who has been supposed to be the husband of Martha, the sister of Mary and Lazarus, but probably not living at that time. The alabaster box of ointment poured upon the head and feet of Jesus. Matt. xxvi; (6, 13.) Mark xiv; (3, 9.) John xii; (1, 10.)

Monday, the first day in the temple. His public entry into Jerusalem—miracles in the temple. Matt. xxi; (1, 17.) Mark xi; (1, 11.) Luke xix; (29, 44.) John xii; (12, 50.)

Tuesday, the second day in the temple. The barren fig tree; the temple cleared. Matt. xxi; 12, 13, 18, 19. Mark xi; (12, 19.) Luke xix; (45, 48.)

Wednesday, the last day in the temple. His remarks on the withered fig tree. Parable of the two sons—the vineyard—the marriage feast. Tribute to Cæsar, or the resurrection—the great commandment—the poor widow. He foretells the destruction of the temple. Goes to the Mount of Olives where he predicts the destruction of Jerusalem and exhorts to watchfulness. The ten virgins—the talents—the last judgment. Matt. xxi, from the 20th verse; xxii, xxiii, xxiv, xxv. Mark xi, from verse 20, xii, xii. Luke xx, xxi; (1, 36.)

Thursday. Preparation for the supper. The supper. Censolarory discourse at the table. Goes to Gethsemane. Matt. xxii; (16,35.) Mark xiv;) 12, 51.) Luke; xxii; (7, 39.) John xiiii, xiv, xv, xvi, xvii.

Friday. At midnight the agony of Gethsemane. At 1* A. M. betrayed, taken to the house of Annas, then to the palace of Caiaphas, then kept till sunrise in the presence of the High Priest and his partizans, who pronounced him worthy of death. At 3 A. M. the (second) cock-crowing. At sunrise the assembling of the Sanhedrim in the hall of the temple, who condemn Christ. At seven, he is taken before Pilate, who sends him to Herod, by whom he is sent back to Pilate. At nine he is condemned by Pilate, and immediately scourged and taken away to be crucified. At noon the darkness begins, at three P. M. he expires, and at four is taken down, hastily embalmed and then interred. These accounts begin with Matt. xxvi; 36. Mark xiv; 40, and John xviii, 2.

How much is comprised in this single week! What light and life—what streams of consolation, and divine love and hope have flowed from it through all the ages that have ensued! Strike out from the world's history that one week with all that has come from it, and what spiritual darkness must overshadow the earth! With what different views and feelings should we live; with what sadly different emotions should we greet the new-born child, or watch the last hours of those whom we love!

* The exact hour is of course in most of those cases partly conjectural.

CHRISTIAN TEACHERS.

"The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." Very often do these affecting words of our Savior come up to our minds as we reflect on the condition and wants of society. Where are the teachers, who are to go forth and free the world from the superstition and unbelief, the worldliness and selfishness, which are all around us? We see sect contending against sect, some striving to bind the church again with forms and creeds which the intelligence of the age has outgrown, and others laboring as earnestly to break away all the restraint of an authoritative revelation from God, and to set us and our children afloat on the stormy, boundless sea of human speculation. Is there, between these mad extremes, no place, where men, without binding themselves to an authority, which the intellect cannot recognise, and without giving up the sacred associations and the faith to which the heart clings, may live in the light of God's truth and die in the assurance of his love? Such a place we most certainly believe there is, where the intellect and the heart, finding all that they need, may rejoice to do their daily work. It offers all the liberty which man can ask since it acknowledges no restraints but those which God has imposed. Thousands are longing for such a place of freedom and security, of action and rest, of thought and belief. But who shall define to them its limits? Who shall lead them by its still waters, or guide them into its fields of labor?

We want religious teachers—men of pure lives and warm sympathies, but men also thoroughly educated—men who, from their intellectual training and especially their theological knowledge, are able to meet the wants of the age and to present the truth as it is in Jesus in its simplicity, with clearness and with power. But where shall they be found? Pray ye the Lord of the harvest that he will send forth laborers into his harvest!

We commence today a series of three or four articles on the Epistle to the Romans. We believe them to be the result of much and careful study. They have little of the glow and enthusiasm of St. Paul's writings; but are faithfully what they purport to be,—an *abstract* of the Epistle, and, though they fail to notice many important points which had only a subsidiary place in the Apostles' mind, they do seem to us to bring out very clearly the one prominent idea of the Epistle. We ought to add that their condensed abstract can be neither interesting nor profitable, unless read, or rather studied, chapter by chapter, in connexion with the Epistle itself. We believe that no part of the Bible is so ineffectively translated as the Epistles, and we know of few better services that could now be rendered to Theology, than a clear, warm, vigorous version of St. Paul's writings into an Anglo-Saxon dialect.

For the Register.

AN ABSTRACT OF PAUL'S EPISTLE TO THE ROMANS.

We know little of the Christian Church at Rome before Paul addressed his Epistle to it. The names of those who first preached the Gospel in the eternal city, and the time when [illegible] have been alike forgotten. Our knowledge of its size, of the materials of which it was compared, and of the degree of knowledge and intelligence which it possessed, is all derived from a few scattered hints found in the Epistle itself. That it contained many members of Jewish origin, is evident from what we know of the constitution of other similar Churches at that period, from the design of the Epistle itself, and from the manner in which the Apostle quotes the sacred books of the Jews, referring to them as to books, whose contents were well known, and well understood by those whom he addressed. That there were Gentile converts in the Church, is also evident from the design of the Epistle, and from the request which he makes, that mutual love and affection should be cultivated between them and the Jewish Christians.

We know not at what period the Jews became numerous at Rome. History informs us, that Pompey, nearly a hundred years before the composition of this Epistle, captured Jerusalem, and sent many Jewish captives home to Rome, to be sold as slaves. During the reign of Caligula, the Jews were in high favor with the Romans, and even Claudius, who afterwards banished them from the city, seems to have been favorably disposed towards them, in the early part of his reign. They appear to have increased rapidly in number, and a portion of the city, beyond the Tiber, was assigned to them as a place of residence. We are informed in the Acts, that there were Romans among those who witnessed the miraculous descent of the Holy Spirit upon the Apostles, at the feast of Pentecost. Some of these, converted to Christianity at that time, might, on returning to Rome, have spread a knowledge of the Gospel among their countrymen. Or, it may be, that Roman Jews, during a visit to Greece, Asia Minor, or Judea, met some one of the Apostles, and became converts to the new religion, which they afterwards preached at Rome. From such a beginning, a Church would soon spring up among the Jewish residents, to which Gentile converts would be added from time to time. A society thus formed, would exactly correspond with the one to which Paul addresses this Epistle, a majority of its members being of Jewish extraction, while it contained a respectable number who were of Gentile origin. From the number of persons to whom Paul sends greetings, at the close of the Epistle, from the size of the city, and from the dissensions among its members, which do not often arise in small societies, we are led to believe that the Church contained a large number of worshippers. Paul probably learned the condition of things in the Romish Church, from Aquilla and Priscilla, and other Christians, whom he had met in his travels through Asia Minor and Greece, but who had now returned to Rome. It was perhaps by invitation from them that the Epistle was written. So much it is necessary to know, in order to understand the design of the Epistle, or to appreciate the argument of the Apostle, and the difficulties which he had to encounter in writing it.

It seems that the Jewish members of the Church had affirmed, that the Gentile converts ought to become Jews, and be "circumcised after the manner of Moses," before they could be saved. Christianity, they said, could only be reached through Judaism. It was designed especially for the Jews, and none could enjoy its hopes of salvation, but such as were admitted into the Jewish Church, and strictly observed the Mosaic ritual. This was striking at the very foundations of Christianity, and imposing a yoke upon the Church which would have proved fatal to its extension. The Gentile converts saw the consequences, and resisted this attack upon their freedom with manly vigor. The Church was rent asunder, and two parties were formed in its bosom. The question at issue between them involved the very existence of the religion, so far as any good that it might affect, was concerned. Was Christianity to become the religion of the world, or was it to dwindle down into the creed of a small Jewish sect, and be lost! This was the question to be decided, and it was decided by Paul, in a manner worthy of himself and the subject. He was the champion of freedom, and he endeavored to reconcile the contending parties, by placing the Gospel on the true ground, by showing that it is freely offered to all, who choose to accept its conditions.

The following proposition contains the whole substance of the first eleven chapters of the epistle, the key by which they are to be explained and interpreted. The Gospel is a free gift from God to man, and it is designed for the whole human race, without regard to nation, origin, or condition. In order to prove that it was a real gratuity on the part of God, and that he was under no obligation whatever to bestow it upon man, he shows, that neither Gentile nor Jew had done anything to merit such a token of his favor. On the contrary, so far from meriting the Gospel by love, obedience, and devotion, he shows that they had become exceedingly disobedient, corrupt, depraved, and wicked, and that they were indebted for their very continuance in being to the mercy and long suffering of God, who had borne with them only that he might give them an opportunity of repenting. Having thus proved that the Gospel is a free gift from God, which man has done absolutely nothing to merit, he next shows that God designed it for the whole human race, and not for the Jews alone, and that no one has a right to call him to an account for thus disposing of his gift. God does what he chooses with his own. The proposition above stated, is the great central idea of the epistle, around which everything in it revolves; but much space is taken up in soothing the prejudices of the Jews, in showing the perfect agreement between this great doctrine of the Gospel, and the Jewish Scriptures, and in guarding against false conclusions, and wrong inferences, from the views he had advanced. Such, we believe, is the substance of the epistle, which we shall now proceed to examine more in detail.

In order to give greater weight and authority to his words, Paul commences his epistle by announcing in distinct terms his office as an Apostle of God, set apart to preach the Gospel to all nations, and, among others, to the Romans to whom he sends Christian greeting 1—7. With the wisdom and address of an accomplished orator, who wished to gain a favorable hearing from his audience, he compliments the Romans on possessing a faith which had become the subject of remarks to the world, makes known the deep interest which he has taken in their welfare, and says, that he has long intended to pay them a visit for the purpose of giving them some spiritual instruction and advice, but has hitherto been prevented. Then as if he had assigned as much to himself in wishing to become their instructor, he qualifies the expression by saying that he is desirous of a meeting, in order that each of them may afford some spiritual assistance to the other. His office being that of an apostle to the Gentiles, he says that he is ready and willing, with his utmost power, to preach the Gospel at Rome. 8—15.

Having thus prepared the way by asserting his own authority and gaining the ears of the Romans, he proceeds to announce the great subject of the epistle, and the fundamental doctrine of Christianity; viz., that the Gospel "is the power of God unto salvation to *every one* that believes." Faith is the only requisition of the Gospel, but it must be a faith which shall subdue the heart and convert the life to God. The religion of Christ was intended for all men without distinction of race. National peculiarities and outward observances have nothing to do with the matter; for God has made known that the righteousness which he requires consists in faith, in the right direction of the heart to God, and an earnest endeavor to do his will. 16—17. Having thus laid down this great and fundamental doctrine of Christianity, he goes on to show that the Gospel is a free gift from God, which he was at full liberty to dispose of according to his own good pleasure. He was under an obligation to bestow such a mark of his favor upon the world. Man had done nothing, absolutely nothing, to merit it. On the contrary, by his disobedience and wickedness, he had deserved the severest displeasure of God. He proves this, first, of the Gentiles, then, of the Jews.

He lays down the general proposition, that God is displeased with every one who does not act according to the light he possesses. The Gentiles, then, can lay no claim to his peculiar favor respecting the Gospel; for they have sinned against the light of nature, and the law written by the finger of God upon the heart. With such guides to truth and duty they have no excuse for their crimes, and God, in consequence, suffered them to become exceedingly corrupt, licentious, and vicious. They have been guilty of crimes the most unnatural and detestable, and, to such a degree of depravity had they sunk, that they not only violated the law of God themselves, but took especial pleasure in seeing others do so. 18—32.

The first chapter closes with the dreadful, but vivid, picture of the crimes of the heathen world. This dark catalogue, terrible and revolting as it is, we know from other sources to be true. It must have humbled the pride of the Gentile convert, if any still lingered in his heart, and must have shown him that he, at least, could lay no claim to the peculiar favor of God after such acts of disobedience. God was certainly under no obligation to interrupt the laws of nature to bestow the Gospel on such a people as this.

Having disposed of this part of his subject, he now turns to the Jew, whose indignation he knew would be greatly excited as he read the dark record of heathen wickedness. Under this excitement the Jew was likely to utter the severest maledictions against the Gentiles, and would be ready to call down fire from heaven upon their heads. But Paul interrupts him in the midst of his fury, and bids him not be too hasty and severe in his condemnation, lest he should involve himself in the same sentence. For he is guilty of crimes as grave and inexcusable as the Gentile; nay, if possible, more inexcusable, since the Jew, in the Sacred Scriptures had a better knowledge of God's requisitions. To render his language more direct and forcible, he uses the second person throughout the second chapter of the Epistle, making his address thus personal to the Jew. God, he says, will condemn all who are guilty of such crimes, whether they be Jews or Gentiles. He has no respect for persons, no regard for national distinctions. To every one that has done well he will render glory, honor, and immortality; and to every evil doer, tribulation and anguish. Chap. 2; 1—11. You Jews, who are guilty of the very crimes you condemn, shall be judged by the law you have violated, which is the Holy Scriptures: but the Gentiles shall be judged, not by the Jewish law of which they were ignorant, but by the law written on the heart. 12—16.

The Apostle next proceeds to affirm by interrogations, (one of the strongest species of affirmation) that the Jews are deeply involved in the very guilt which they could condemn so strongly in others. He forcibly contrasts their knowledge with their practice, and says, you boast of your knowledge of God and his requirements, do you act accordingly? Do you do what you know to be right? Do you keep the commandments which you glory in possessing? So far is this knowledge from being a subject of boasting, that it will subject you to the greater condemnation and so infamous has your conduct been that it has caused the very name of God to be hated and blasphemed among the Gentiles. 17—24. You may justly boast of God's favor in singling you out from among the nations to become the recipients of his law, but the mere possession of the law will not save you from the consequences of sin. You must not only possess the law but observe it, or it will be of no service to you; and the Gentiles, who walk faithfully by the light of nature, shall inherit the promises and be saved. The mere fact that you are born a Jew, and have the law for a guide, will not save you. It must be obeyed from the heart, or you are lost. 25—29.

Thus ends the second chapter in which the Jews are accused of crimes of precisely the same character as those attributed in the first, to the Gentiles. Two facts, not at all agreeable to the pride of the Jewish brethren, are stated; viz., that a righteous Gentile may be saved while an unrighteous Jew is punished. The thought of this would arouse the Jew to inquire what advantage he possesses over the Gentile, or what profit his nation derived from being acknowledged the peculiar people of God. The third chapter commences with this inquiry. Paul answers that he has a great advantage in possessing the revealed will of God. In this he has a better guide to duty than the Gentiles, and a stronger assurance of favor, if he obey from the heart.—Though some of the Jews did not observe the covenant they had made with God, and obey his commandments, God still remained faithful to his promise. From time to time he made known his will through the prophets, and finally sent his son to instruct and save them. These advantages they have enjoyed notwithstanding their perfidy; for God is true though all men prove false; 1—4. But the Jews might again ask if it would not be unjust in God to condemn him for breaking the covenant, when, by doing so, he had rendered the truthfulness of God more conspicuous, and made his faithful adherence to his promise a peculiar virtue in him. If this argument to excuse crime, says Paul, prove any thing, it proves too much; for it would excuse the Gentile as well as the Jew; it would destroy all accountability in man, and God's purpose in governing the world would be frustrated. Besides, it would lead to the monstrous doctrine of doing evil that good may come, which all must condemn; 5—8. This plea for wickedness can not then be allowed, and the Jew, in this respect has no advantage over the Gentile. Both have been proved to be sinners, and equally estranged from God; both need the redemption which God has provided; and both will be accepted on the same conditions; 9. To render his words more convincing to the Jews, he fortifies them by quoting passages from their own sacred books, from the Psalms and the prophecy of Isaiah; and he thus shows that this doctrine of their unfaithfulness, disobedience and unworthiness, in the sight of God, was not new, but had been affirmed in the strongest language by their own prophets. Before such authority, says he, the Jew must humble his pride, and cease from his boastings, for this language of the prophets is directed against him. The Jew, then, as a sinner has no claim upon the peculiar favor of God; 10—20.

N. H. M.

DOCTRINAL TEACHINGS IN THE SUNDAY SCHOOL.

We would particularly recommend to Sunday School Teachers the following article from a correspondent on an important subject. We cannot but think his view the true one.

For the Register.

This is a general view of the duty or business of the Sunday School Teacher. But there are questions which may arise, and on which something explicit may be desired. It may, for instance, be asked, "are the distinctive doctrines of the religious sect to which we belong to be embraced in the teachings of the Sunday School?" To such an inquiry, we are aware that many will be ready to return a negative answer. The opinion has been sometimes expressed—how general it may be we know not—that our Sunday Schools should be carefully guarded against anything that at all partakes of sectarianism, and in one sense of the term—and that a bad one, as carrying the idea of exclusiveness and bigotry—we fully agree with those who thus think. But there is an important use of the term in which we hold a different opinion.

We should say in reply to the inquiry, whether the doctrines which distinguish ours from other religious sects should be taught in our Sunday Schools, that each teacher must decide for himself on this point, having reference to the capacities, intelligence and knowledge of his pupils. But the inquiry deserves a more specific answer. Christianity is made up of doctrines and precepts. There are embraced in it, and making it what it is, some grand, leading ideas, with their results and inferences; and then are its principles practically applicable to life and conduct. If this be so, then Christianity is but partially taught where the instruction is confined to either of these branches. The most prominent, leading ideas, in which most sects agree, may be in some measure apprehended by all capacities. There are few persons who become members of these schools so young as not to be able to grasp the preceptive part of Christianity. Now if the young could be so kept aloof from all the points on which sects are formed, as to grow up without prejudices or bias with regard

to them, so as in mature life bring to their examination the energies of fair and impartial minds, and then make up an intelligent, deliberate judgment, there might be no necessity of going in our instructions beyond the general truths which all receive. But this, in the nature of things, is nearly impossible. In point of fact, in various ways it happens, that scarcely any persons, whose minds are at all serious or inquisitive, advance many years in life without forming some notions on the disputed points in Theology. All agree that no error can be entirely harmless. Let it once gain a firm footing in the mind, and the introduction of truth becomes the more difficult. Each sect, of course, looks upon its distinctive opinions as true; some, however, regarding them as all essential, others, as important. Now it is to be observed that all those sects—and they are the majority—which hold their opinions to be the *sine qua non* of all religion, have always made it a point to commence the indoctrination of those under their charge, at a very early age. These early impressions and views are very durable, and it often requires all the energy, reason and intelligence of the man of mature mind to shake off the influence of these early, unsound opinions. When he has refuted and exploded them once and again, they will still at times be found thrusting themselves in, and asserting in his thoughts the place which early instruction has assigned to them.

In the first place, then, if opinions of some kind on these disputable points will very early in life be formed, or imbibed, and it is always better that these opinions should be just than erroneous, it would seem to follow, that we should give to those under our charge for religious instruction, distinct notions of what we regard as truth on these points. We should not, of course, undertake to inculcate anything authoritatively; but while we state distinctly our own views of truth, with our reasons for our belief, we should endeavor to lead our pupils to as candid and intelligent an examination of the subject as may be suited to their capacities.

Then again, do we regard our opinions, not only as founded in truth, but as valuable? It would seem that we should not leave the young to gather them by chance, if at all; in the mean while exposed to influences which may lead them into what to us, seem to be error. Next to the possession of true and right views, is the holding them with an intelligent apprehension of their truth. It is naturally to be supposed that a young person who grows up under a particular kind of preaching, whose associations, so far as he has any of a religious kind, are, for instance, Unitarian, will imbibe the views which he has been accustomed to hear presented to him, and be in profession, at least, a Unitarian. When he goes forth into the world, he finds that these views are not only not regarded by others as he has been accustomed to hear them spoken of, as pernicious truths, but are spoken against as errors of a fatal kind; he will perhaps hear them denied in strong and severe terms if his belief of them is merely a bias, the result of association and prejudice; he must listen to such denunciation in silence, concealing the fact that he has received them; or, at the most, he can oppose to it only a simple assertion of his belief. To the arguments by which they are assailed, he is not prepared to oppose the arguments in which they rest; for the faith that is, or he supposes is in him, he cannot give, because he does not know, the reason. However rational, scriptural, and true this faith may be, or however strongly he may be inclined to hold it, it is still only a prejudice, an unreasoning, unintelligent adherence to that which ought to be in his mind a well settled, well grounded conviction. It is to be feared that this is the condition of many with whom it ought to be far otherwise. But can any one doubt the importance to all who embrace a form of faith that is everywhere spoken against—of living armed in the panoply that would enable them to stand up manfully in its defence against all such assaults.

Again, it not unfrequently happens that persons who have for some of their earlier years formed a part of our congregations, and been members of our schools, may be thrown into different associations, among those embracing very different views, and who are very zealous and earnest in their inculcation. In such cases the early, intelligent teaching of our faith may not only save such a one from distressing doubts, but often from a substitution of more popular, more exciting, but erroneous speculations, for what we believe to be the simple truths of the gospel.

There is, we are aware, a growing dislike to discussions of a doctrinal character. This is a part of Theology which, in the apprehension of many, is not to be touched, and nothing occasions to such more uneasiness than an approach to the debateable ground of sects, especially, if it look at all like an attack upon the opinions which are opposed to our own. It would probably be extremely difficult to convince those who feel thus of the propriety of pursuing in our Sunday Schools the course of teaching upon which we have been remarking.

That the sentiment to which we are now alluding should prevail to a certain extent, is not at all surprising. It has arisen from the too prominent place which has been heretofore assigned to the naked doctrines of Theology,—from the fact that they have been exalted into the essentials the all in all of religion. This however, we hold to be as capital a mistake as any ever made by religionists: and it is a mistake which we wish to see corrected, not by keeping those points of difference and dispute out of sight, but by discussing them in the right spirit, and placing them in their true grounds, and this we believe there need be no difficulty in doing. We believe that the doctines of Christianity may be presented and treated fully, distinctly, and emphatically, without giving them an importance which they do not deserve; and we further believe that they should be thus presented and treated. And, as in other concerns, there is no more effectual way of establishing the truth of a proposition than to expose the unsoundness and absurdity of its opposite, so in religion do we believe the same principle to prevail. We therefore hold that we have thus examine the views of those who differ from us, as one mode of demonstrating the truth of our own,—and we have little sympathy with that feeling which recoils with something like affright from such a course. For ourselves, there is nothing less calculated to give offence, or awaken uncomfortable sensations, than a fair, manly, and able argument against our religious opinions. If truth is to be arrived at at all it can surely by examination and comparison of the differing views which are held on any point, with the reasoning and proofs by which they are sustained.

But in this matter we are always to bear in mind and in our teachings to the young, inculcate and enforce strongly—the most liberal, catholic spirit. We should teach that however true we may regard our opinions, there is yet no absolute certainty of their truth,—we may be in error, and it is the height of presumption for any man or body of men to take other ground. And at any rate, important as we may think our speculations to be, there is something still more important,—a truly christian spirit. With the greatest speculative errors may be found the most of the graces of the christian character. Could men be well rooted and grounded in this faith, we have no fear that doctrinal teaching, or doctrinal preaching could be the occasion of injury or offence. To this fruit is it exceedingly desirable that all men should be brought; and we know of no way in which it may be more likely to be accomplished than by beginning with the young and making it one of the objects ever to be kept in view in the teachings of the Sunday Schools.

Let it not be supposed that we would make "doctrines" the great and prominent subject of instruction. Such has not been the point for which we have contended. We have only endeavored to maintain that they should not be altogether excluded. Beyond that we only say, that each Teacher must decide for himself what prominence to give them in his instructions to his class. Numerous cases will occur in the course of instruction, when the controverted points arising incidentally, will require of the Teacher but a passing remark, or brief explanation. At other times a more full exposition will seem to be required; but with regard to all this the Teacher must be his own judge. W.

For the Register.

MISSIONARY IN WESTERN MASSACHUSETTS.

Mr. Editor,—Much has been said of late, by the friends of our faith, concerning the propriety and need of establishing a Missionary in Western Massachusetts. In this communication, I wish to call the attention of those interested in this movement, to some facts, which the writer of this has gathered up from observation and inquiry.

A large portion of the inhabitants of this section of the State, are a liberal minded and thinking people. This being true, as you may naturally suppose, they have, in a degree, outgrown the opinions held by those who receive that form of faith, denominated Calvanism. Without doubt, the few Unitarian Societies on the Western border of the State, have, by their unpretending effort to sustain liberal Christianity, and through the devotedness of their pastors, been the means of awakening a spirit of inquiry in the minds of the people; and of diffusing throughout the Orthodox body a mere Catholic spirit towards those who happen to differ from them in matters of faith.

In conversation with individuals who were upon the stage of action at the time the division took place in this State between the Unitarians and Orthodox' Congregations, have learned from them that at the above time, "Unitarians suffered much from the intolerance of their orthodox brethren." But I am happy in stating for the credit of Christianity, that the spirit of intolerance, once so rife here towards Unitarians, has to a great extent, lost its power, in the minds of a majority of the people.

Formerly, in the place, from which I am writing, prejudice against Unitarians was so strong, that they were shut out from all sympathy with their brethren of an opposite faith. Since my residence here, I have been treated kindly, courteously by Unitarians, without an exception. I was called last summer to attend and also to take a part with the Orthodox clergyman, in the funeral services of a young man who had died; himself and parents, both Trinitarians, and regular attendants upon Orthodox preaching. Last Thanksgiving day, the three religious Societies in this place, Baptist, Unitarian, and Orthodox, united their services, each of their ministers taking a part in the service.

We mention these facts, to show those who are interested in the enterprise suggested above, that a missionary coming into this section of the State, would be relieved, in a degree, of the unpleasant look of combating prejudice. I think these facts indicate also a state of mind that is prepared to hear, and to secure the truth, even if it is presented, by one, bearing the name Unitarian.

I have found in travelling through this portion of the State, in many towns, (where there is no established Church of our faith) large numbers of professed Unitarians. And in some places, they exist to the number of six, eight, and twelve families. In some towns and villages, the inhabitants are without the ministrations of the Gospel in any forms; and in others, they have preaching but half of the time. And I feel sure that a missionary of our denomination, who would enter upon the work with earnestness and zeal, would not only accomplish much for Liberal Christianity, but for the cause of Christian morals and piety.

These remarks were suggested to the mind of the writer, from observations and inquiry, and from the frequent invitations which he has received, to go into the neighboring towns, to preach to those, who are interested in the truth, as held by the Unitarian denomination. G.

MEADVILLE THEOLOGICAL SCHOOL.

☞ It is intended to hold a LEVEE at Faneuil Hall, on THURSDAY EVENING, the NINTH DAY OF APRIL, for the benefit of the Theological School at Meadville, Penn., under the care of the Rev. Rufus P. Stebbins and Rev. Frederic Huidekoper; and for this object, the committee of ladies who have charge of the arrangements, invite the co-operation and assistance of all the friends of that institution.

They hope to enlist the sympathy and efforts of the ladies in all the churches of the Unitarian and Christian denominations in carrying forward the object proposed, and also to awaken a general interest in the Meadville School, and to give additional information as to its character, history, object and needs, as well as to afford an opportunity of contributing to its resources.

The Evening in Faneuil Hall will be mainly occupied with Addresses, by Rev. E. T. Taylor, Rev. E. Peabody, Rev. Wm. Henry Channing, Rev. Edward Edmunds, Rev. F. D. Huntington, Rev. R. C. Waterston, Rev. Calvin Lincoln of Fitchburg, and James Freeman Clarke; and with Music, vocal and instrumental.

It is designed to have two tables; one for refreshments, and one for the sale of articles which shall have been presented for that purpose; and the ladies cordially invite their friends who may be willing to afford any aid in either of these departments, to communicate as early as may be with one of their number, either at No. 76 Mount Vernon street, (opposite Louisburg square,) No. 21 Dover street, or No. 24 Essex street, (opposite Harrison avenue,) where any articles intended for sale may be sent.

The Hall will be opened at 5 o'clock, and the speaking will commence at 7 o'clock P. M. Seats will be provided so far as possible, without interfering overmuch with convenient access to the tables, and every care will be taken to ensure the comfort of the audience.

Flowers, fruit, and articles for the refreshment table, will be gratefully received at the Hall on the morning of the ninth, and any friends proposing such donations are requested to notify the committee as early as possible, at either of the places above named.

Tickets, twenty-five cents,—to be obtained at the book-stores of Messrs. *James Munroe & Co., B. H. Greene*, and *Crosby & Nichols*, and of *Mr. W. Osborn*, No. 12 *State Street*. Persons desirous of rendering efficient assistance, can procure *packages* of tickets at either of these places for disposal among their friends.

Offertories will be placed in the Hall for the reception of contributions.

Boston, April 4th, 1846.

LEVEE AT FANEUIL HALL.

We would invite the attention of all who are interested in the progress of our faith, to the Levee, which is to be held at Faneuil Hall next Thursday. We know of no public object which has greater claims upon us than the Meadville Theological School. It is important that ministers should be educated under influences not entirely unlike those, which are to act upon them in after life, and in this point of view, it is difficult to over estimate the importance of the Meadville School. Then, it is so cheap an institution, and a small amount of money will go so far. Fifty dollars will support a student there a year. There is little dead capital; no expensive buildings or expensive habits to be maintained, but, whatever is expended, *tells*. It goes directly to the economical support and education of the students. In the character of the professors, in the zeal and great discretion of those who manage the institution, we have all the security we can have in any such case, that the funds which may be raised will be judiciously and usefully employed. We hope therefore that all, who can, will take it in their way to do something for so desirable an end.

We take great pleasure in adding the following communication:

"The Hall, we understand, will be opened at 5, and the speaking will commence at 7. The speakers will be Father Taylor, Wm. H. Channing, Ephraim Peabody, Calvin Lincoln of Fitchburg, R. C. Waterston, Rev. Mr. Edmunds of the Christian denomination, and others.

There will be music during the intervals between the addresses.

"The ladies with whom this Levee originated, intended at first only to make and sell a few fancy articles, and meant to have their meeting in a dwelling house. But the work grew on their hands by others becoming interested, until it was found necessary to hold the levee in a Public Hall. On enquiry, it appeared that no place was so suitable as Faneuil Hall, on account of accommodation, fresh air, room for the tables and for seats. They therefore decided on this provided it could be obtained. It has been cheerfully granted, and they now find that so many other churches have become interested in the movement that it has ceased to belong especially to them. They can only claim the credit of originating it—the success is to be attributed to the co-operation of the other churches. They consider it right and fair now to say that the Levee is given by the ladies of the Unitarian Churches in Boston and the vicinity.

It ought to be remembered that boxes are to be placed on the table to receive donations for the school, and it is hoped that our friends who have means will prepare to contribute in this way, as well as by purchasing tickets and being present on the occasion."

DEDICATION AT PROVIDENCE.

The chapel erected by our friends in Providence is completed, and will be dedicated on Wednesday, April 8th, at 3 P. M. At the same time Mr. Wm. G. Babcock will be ordained as an Evangelist.

In the evening a meeting will be held in the Westminister church, when addresses will be made by friends of the Ministry at Large, upon subjects connected with city missions.

The chapel is an excellent edifice, neat in the exterior, and beautiful and convenient within.—It contains a large school room and two smaller apartments besides the hall for public worship.—The cost of the building, fences and furniture will be not far from $3500.

Rev. E. B. Hall will preach the sermon in the afternoon.

UNITARIAN SOCIETY AT BUFFALO.

We are gratified to learn that our brethren at Buffalo have recently enlarged their Church, by the addition of twenty pews. The outlay was repaid at once by their sale, and the congregation, we are informed, is now nearly as crowded as before. A friend in Rochester, says in reference to Buffalo, "the time has nearly come when a Second Unitarian Church will be required there. Were our Societies in the habit of sending off colonies like other denominations, this good work might be set about at once, with the utmost certainty of success."

Careless Statement of Facts. We were struck with an instance of this in our brother of the Christian World week before last. He stated that the Rev. Mr. Weiss had received invitations to settle in Watertown, West Cambridge, and in Salem, while in fact, at the time the article was printed, he had been invited only to Watertown. We saw the article on Thursday; the Society in West Cambridge held their meeting the next day, Friday, and the First Church in Salem have not acted on the subject yet.

Fast Day. The afternoon of Thursday was devoted in several of the churches in this city and vicinity, to Sunday School celebrations. In the evening a discourse was delivered before the Fraternity of Churches for the support of the "Ministry at Large" by the Rev. Ephraim Peabody. We hope to give some account of these meetings next week.

The Rev. John Weiss, has received an invitation to resume the pastoral care of the church in Watertown, which he lately resigned.

The Unitarian Society at Eastport, Me. We learn that Mr. White of Salem, is to take charge of this society until September next.

*** We are obliged to defer, till next week, the reply to W. B. S., by the Editor of the Christian Watchman.

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

Cambridge Law School. John C. Adams, Esq., of this city, has lately been appointed to assist Prof. Greenleaf the present term. [Boston Post.

Massachusetts General Hospital. The property of this institution, exclusive of real estate, is $238,369 91. During the year 1845, there were admitted into the Hospital in Allen street, 289 males and 164 females. Of these, 205 were cured, and 130 more or less relieved. The average number of patients was 56, and of these the average number of paying patients was 22, and of free patients 34. The average weekly expense of each patient was $5,52. Total expenditure $9,635 44—of which sum $5,-924 65 were charged to the trustees for free patients.

The McLean Asylum for the Insane at Charlestown, (a part of the General Hospital) has been full during the year, and the treatment, both of recent and chronic cases unusually successful. At the beginning of the year the inmates of this institution were 75 males and 77 females: 64 males and 65 females have been since received: 61 males and 59 females were removed during the year: the present number is 78 males and 73 females. Of those who left, 73 had entirely recovered—6 had made improvement; 18 were removed without apparent benefit as far as mental soundness was concerned:—9 males and 4 females had died. Total expenditures $26,104 85.

American Silk. At the Convention of farmers, &c., held in the city of New York in October last, Mr. John S. Peirce, of Burlington, Vt., appeared in a suit of silk, manufactured entirely by his wife, with no better machinery than a common wheel and loom, such as are used in working flax.

Longevity. Syfax Brown, for many years the slave of the father of the late John Randolph, of Roanoke, died recently in Virginia, aged *one hundred and fifteen years*.

Patent Economic Firing, is the name given to an ingenious invention just brought out in England, for the lighting of fires, &c. It is made into blocks about an inch thick and four inches square, composed of coal-dust, resin and turpentine, firmly pressed together and sprinkled over with saw-dust, so as to have the appearance of a clean block of wood and be inoffensive to touch and smell. It ignites instantly on the application of a lighted match or slip of paper,—burns brilliantly, and lasts much longer than a stick of pine. It is furnished at a low rate and bids fair to come as universally into use as lucifer matches. Cannot some Yankee produce the article? To kindle anthracite coal and for cooking in summer it would be an economical commodity.

The Pressure from Without in England. We copy the following passages from the recent debates in the British House of Lords, as "signs of the times."

Lord Brougham declared "that he wanted words to express the rooted, the inflexible, the unappeasable dislike which he had to what was called mob-government—government by the pressure of the people, "the pressure from without." He would have this country governed by the crown and the parliament. He would have measures for the safety of the people of England digested by wise, prudent and experienced men. He would have those measures propounded by those men, discussed by that parliament, adopted or rejected according to their light, and according to their deliberate opinion, uninfluenced except by their reason—*altogether uninfluenced by the pressure from without.*"

To this the Earl of Radnor replied: "He wished now to ask his noble and learned friend, whether all the great measures which he had himself supported by his eloquence and wisdom had not been carried by "pressure from without?" He asked him if the Reform Bill had not been carried by "pressure from without?" He asked him if the abolition of slavery had not been carried by "the pressure from without?" He asked whether Catholic emancipation had not been carried by "the pressure from without?" He asked whether the repeal of the Test and Corporation Act, had not been carried by the same means? He lamented that such should be the case: but then, he said, it had become necessary, when the people outstripped in intelligence or in readiness to adopt measures for the general good, the government that was at the helm."

Lord Morpeth has also spoken out like a noble man.

He says, in the "monster debate" on Peel's new measures: "We are not in a condition to confront the growing convictions of our own people. We cannot confront the sympathies, the feelings, the determinations of the age in which we live, if we do not work out the aristocratic institutions by which we are surrounded, and which have gradually sprung up around us, in a more democratic spirit than we have shown a disposition to do. I contend that there is no aristocracy resting on exclusive principles, which our own does not, that could be maintained or tolerated for an instant. Such an aristocracy, placed in a community such as ours fortunately is, could not escape a certain and speedy downfall. * * * It is the part of a true politician, of a sound philosopher, to put the universal above the particular, to rise above the interests of a *class*, and not weigh them against those of a *people*: and therefore I would conjure those who belong to the real aristocracy of the country, to rise above the consideration of their own special interests and to open their eyes to this great question. Let them not refuse to bear their part in an adjustment which, *if not adjusted with them, must be adjusted in spite of them.* They bear a part, I allow, a distinguished and a prominent part in our social system, but that system comprises besides themselves, the irrepressible energies of trade and industry, the order and determination of our middle classes, the hard working perseverance of the immense masses of our working classes, the most powerful agencies of a talented and enlightened press, and all the great stir and progress of a generally advancing age. Let them, then, throw all their energies into the cause: let them make it as much their pride as it is their station *to be the leaders, and not the laggards, in the onward march of the British people.*"

A Slight cause of War. A writer in the N. E. Puritan states on the authority of the Historical Collections of Pennsylvania, that when the French had possession of the Valley of the Ohio, a feud arose between the Shawnee and Delaware Indians, in the Valley of Wyoming. The children and women of each tribe were gathering fruit upon the Wyoming side, when a dispute arose between them, concerning the *title to a large grasshopper caught by one child and claimd by another.* This involved the question of boundary and territorial right. When the warriors returned from the chase, they took part with their respective women—a fight ensued—the Shawnees were defeated and expelled from the valley by their conquering rivals.

Have not *Christian* nations frequently engaged in war, about matters, in their origin, of no more imtance, than *"the title to a grasshopper"?*

Rev. Chas. T. Torrey. We learn from Philadelphia that Mr. Torrey is expected to live but a few days longer, and that Messrs. A. A. Phelps and C. D. Cleveland, who have been active in the efforts to procure his release, meeting with insuperable difficulties, have withdrawn their offers to compensate the owners of the Slaves whom Mr. Torrey aided to escape from Baltimore, making a powerful appeal to Gov. Pratt for Mr. T's unconditional pardon. The probability is that this appeal will not be heeded, and that Mr. Torrey will die in prison.

A Special Message from the President of the U. S., was sent into both Houses of Congress on the 24th ult., in reply to a Resolution asking information in regard to further provisions for the defence of the country.

The President sees no cause to change or modify the opinions expressed in his annual message. The view of the condition of our foreign relations he says:

"It is my judgment" that "an increase of our naval and military force, is at this time required," to place the country in a suitable state of defence. At the same time, it is my settled purpose to pursue such a course of policy as may be best calculated to preserve, both with Great Britain and Mexico, an honorable peace; which nothing will so effectully promote as unanimity in our councils, and a firm maintenance of all our just rights.

City of Roxbury. The vote to the acceptance of the city charter was as follows; Whole number 1028; yeas 836, nays 192. Majority for charter 644.

Life of Charles James Fox. The London Correspondent of the Boston Atlas says "that Lady Holland recently deceased, has in her will left to Lord John Russell the Memoir of Mr. Fox, so long in preparation by the late Lord Holland with the expression of a hope that it should be published as early as possible. This book will attract very considerable notice, as it is known that Lord Holland was possessed of a multitude of documents which were calculated to throw a peculiar light on the history of the times of Pitt and Fox."

☞ The latest accounts from Texas represent the army under Gen. Taylor as on the march from Corpus Christi to the Rio Grande.

☞ In the case of Albert J. Tirrell, charged with the murder of Maria Bickford; the jury, on Saturday returned a verdict of *not guilty*, on account of the insufficiency of the evidence. In answer to the inquiry of the Court the jury stated that the question of "Somnambulism"—the principal ground of defence—was not discussed by them at all. Tirrel is still held to answer to an indictment charging him with the capital offence of arson.

Freshet on the Penobscot. On Saturday night, the "jam" started on the Penobscot. The loss of property is represented in "slips" from the Bangor Journals and in private letters as being very great. A correspondent of the Boston Courier estimates the damage done at not less than *one* million of dollars. Valuable blocks of mills at Orono—part of the bridges at Bangor have been swept away and ground to powder. The tremendous movement began at 7 1-2 P. M., and fearful descriptions are given of the scene, as the irresistible current swept everything before it. The water drained off from the city, and on Monday all further destruction was stayed.

Harvard College. Mr. Everett has taken up his residence in Cambridge, and entered upon the duties of the Presidency on Monday morning. He attended the customary religious services on that morning, and made an affectionate address to the under-graduates. Mr. Everett's accession to this office—the highest literary distinction in the conntry—will be an auspicious era in the history of Harvard University. [Boston Courier.

For the Register.

OBITUARY.

STEPHEN J. BOWLES, ESQ.

Died in Roxbury, 26th ult. Stephen J. Bowles, Esq., aged 53 years.

Mr. Bowles was born in Machias, Me., his father was an officer of the Revolutionary army, and from the early instructions of an excellent and pious mother, he received his religious impressions, which continued strong with him, governing all his actions through life. He commenced business at early manhood with no inheritance; but by industry and prudence, united with integrity and honesty of purpose, and being blessed with great success he acquired a large property.

One trait in Mr. Bowles' character was his strict conscientiousness and strong sense of duty. He endeavored always to do what he thought was right and just, and this principle governed him in all his business transactions.

In the family relations, Mr. Bowles was beloved as the devoted husband and father, the affectionate son and brother. He has left a beloved wife with the charge of six children at that tender age when they most need a father's counsels and instructions. He was a firm believer in the truths contained in the Sacred Scriptures, and rested his hope of future blessedness solely on the merits of his Redeemer; his hope was strong, his faith was unshaken to the last, and that Saviour whom he had confessed before men in a public profession of his faith which he made several years since, and which he was enabled to adorn to the close of life, was present to sustain, as he entered the dark valley of the shadow of death.

Mr. B. was emphatically willing to live and ready to die, as those friends can attest who witnessed the closing scene of his sojourn on earth.

For him to live was Christ; and to die we doubt not unspeakable gain.

War with England. We have been exceedingly gratified by the tone of the English press on this subject; and cannot but hope that the calm, dignified and Christian appeals, which are made to our countrymen, may have some good effect; and that the general voice of the people will put down those noisy politicians, who, unmindful of the miseries and crimes which must ensue, have hoped to secure their own popularity, by goading the country into an unreasonable and unholy war.

A letter of the 13th of December, from Frankfort, says: "The violinist, Vieuxtemps, who is now staying here, was on Friday last admitted with the usual solemnities into the Lutheran church, after having received preliminary religious instructions from a clergyman of this place. He was before a Catholic.

The Unitarian is the title of a new and spirited Monthly Magazine published in London, and devoted to the explanation and defence of Unitarian Christianity.

A single man in England, Mr. Joseph Barker, has printed no less than 30,000 volumes of Dr. Channing's writings.

*** Omitted in the acknowledgements in last weeks' Register by the Treasurer of the A. U. A., from Rev. Dr. Gannett's Society in Boston, $825,00

New Type. Our readers will not fail to observe that this number of our paper is printed on new, and we think, very beautiful type. It is from the Foundry of Mr. Geo. A. Curtis.

MARRIAGES.

In this city, March 31st, by the Rev. Mr Bartol, Mr George D. Clark to Miss Mary J. W. Little, daughter of Nicholas Little, all of Boston.

At Roxbury, March 27th, Mr Joseph G. Jacobs to Miss Jane Robbins.

At Salem, on Monday evening, by Rev Dr Flint, Francis R. Appleton, Esq, of Boston, to Miss Georgiana C. Silsbee, daughter of Hon Nath'l Silsbee, of S.

At Thompson, Ct, March 25th, Mr Cyrus B. Fuller to Miss Mary A. Goodrich, both of this city.

In Salem, 19th ult., by Rev Dr Flint, J. Willard Peele Esq, to Miss Sarah A. daughter of L. F. Silsbee, Esq.

At Dedham, by Rev Mr White, Mr. Richard Richardson, of Medway, to Miss Elizabeth Baker, daughter of John Baker Jr Esq. of this city.

In Waltham, March 19, Mr William E. Worthen, of Lowell, to Margaret B, second daughter of Dr E. Hobbs, of W.

DEATHS.

In this city, on Monday morning, at the residence of his son-in-law, Mr Larkin Snow, aged 68 years.

March 28th, of lung fever, Sarah C., daughter of Daniel and Mary Grant, 4 yrs 10 days.

March 28th, suddenly, Mr George Whitton, 38.

At Jamaica Plain, March 30th, Harriet A. Barnard, 6 yrs 2 mos.

In Waltham, March 28, Miss Bridget Cushing, daughter of the late Rev Jacob Cushing, D. D. 76.

In Ipswich, March 29, Joseph Baker, Esq, formerly a merchant of Boston, 62.

In Salem, 23d ult, Mrs Frances Sweet, widow of Enoch Sweet, aged 68.

In Marlboro, Feb 6th, Abby Rice, aged 18.

In Brooklyn, (N. Y.) March 24, suddenly, at the residence of her nephew, (Capt H Russell) Miss Mary Russell, formerly of Boston, 72.

SPRING STYLE HATS. I am now getting in a very large assortment of every style and quality of Hats and Caps. French Hats of my own importation. Ladies' Riding Hats and Caps in great variety—all of which I will sell as low as the same quality can be purchased in Boston. Wholesale Rooms, 2d and 3d stories, 173 Washington street.
ap4 3m. WM. M. SHUTE.

GREENWOOD'S PSALMS AND HYMNS.—JENKS & PALMER have just published the forty-first editon of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev. F. W. P. Greenwood.
This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.
The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev. F. W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Bulfinch st. Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr. Coolidge,) Boston. Church of the Messiah, New York, (Rev. Dr. Dewey;) Church of the Savior, Brooklyn, N. Y. (Rev. Mr. Farley;) Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Agusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. I.; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Alton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.
The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns.—Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington st., (up stairs.)
March 28 tf

WEBSTER'S AMERICAN DICTIONARY. The work entire—2 volumes, Royal 8vo—with Dr. Webster's latest revisions and additions. Price reduced to $10,50.
"The most valuable English Lexicon in the world. We are proud of him as our countrymen; we use his works daily, and would advise every student to have the Royal Octavo, in 2 vols, always upon the table for consultation. Its definitions and derivations of words are more extensive, accurate and valuable than are to be found in any other work." [Prof. J. H. Agnew, Rev. S. I. Prime, of the New York Observer, and others.
"Dr. Webster, to whom our schools and our language are more indebted than to any other American, living or dead." [Dr. Humphery, in his Valedictory Address.
"The high excellence of Webster's Dictionary is now freely acknowledged in England as well as in America, and attested by the highest authorities." [Boston Daily Advertiser.
"Unrivalled by any work of the kind in the English language." [Wilbur Fisk, D. D., late President Wesleyan University, Middletown, Ct.
"The definitions have a character of discrimination, copiousness, perspicuity and accuracy, not found, we believe, in any other Dictionary of the English language." [Dr. Bates, Middlebury College, Pres. Day, Yale College, Dr. Woods, Prof. Stuart and Dr. Emerson Andover.
"A work of profound investigation." [Chancellor Kent.
☞ For sale in Boston by Little and Brown, Ticknor & Co., Crocker & Brewster, Munroe & Co., Gould Kendall & Lincoln, Charles Tappan, B. B. Mussey, and the principle Booksellers through the country.
Published by G. & C. MERRIAM, Springfield.
March 28, 1846. 2t4o

DAVID ELLINGTON BY H. WARE, JR. David Ellington and other selections from the Writings of Henry Ware, Jr. 18 mo.
This day published by CROSBY & NICHOLS, 118 Washington street. 3wiosotf mh28

DR. PUTNAM'S SERMON delivered at the Installation of Rev. Mr. Fosdick as Pastor of the Hollis Street Church, together with the Charge by Rev. Dr. Frothingham, Right Hand of Fellowship by Chandler Robbins, Address to the people by Rev. Dr. Gannett, 80p. 8vo.
This day published by CROSBY & NICHOLS, 118 Washington street. 3wis mh28

NEW YORK INSTITUTE, No. 230 East Broadway. Arrangements are made at this Institution for instruction in the elements and higher branches of an English education, including Vocal Music, Mathematics, Natural Philosophy, Chemistry, Intellectual and Moral Philosophy, &c. Instruction will be given in the French, German, Latin, Greek, and Hebrew languages. Students in the Male Department are qualified for active employments in business, or for admission to any class at College.
In the Female Department, in addition to elementry studies, instruction will be given in those branches usually taught in the higher instructions for female education, including Vocal and Instrumental Music, Drawing, Painting in Water and Oil colors, and Mezzotinto, and and various other ornamental branches.
The year is divided into four quarters of eleven weeks each, the year commencing with the first Monday in September.

TUITION.

Primary Department,	$4 00 to 6 00
English, "	8 00 to 12 00
Classical, "	12 50 to 16 00

For further information, apply to either of the associate Principals, at the Institute, as above.
E. H. JENNY, A. M.
J. BLACKMER, A. M.
New York, Aug. 1845. copiscopos4w feb4

Notice.

A GENTLEMAN of several years experience in a Southern city as Salesman and Accountant, and who is *personally* acquainted with *all the best and most desirable* Dry Goods dealers, and can influence a large custom, is desirous of obtaining a situation in this city in a Domestic Commission or Importing Dry Good House, or would be glad to find a Partner to join him in establishing a Commission House in city first referred to.
Address Box No. 1263. tf mh7

THE MUSICAL GAZETTE. Devoted to the interests of Church Music, Musical Education, and the science generally. Terms $1,00. Six copies for $5,00. A specimen wille be sent to any one desiring it.
Address A. N. JOHNSON,
f28 6w Editor and Proprietor, Boston.

DR. C. SOULE CARTEE'S SCHOOL FOR YOUNG LADIES, in Charlestown, Mass.
This is a Private Institution, resting on the individual responsibility of the Principal; and, though consisting chiefly of day pupils resident in this town and Boston, a few young ladies from abroad board in the family, and are under the united care of Dr. C. and his Lady. The course of instruction embraces *all branches* usually taught in Female Seminaries.
The *next Term* will commence on Monday, the 20th of April, and continue 15 weeks. Circulars will be addressed to those who may desire more particular information.
References. Drs. A. R. Thompson and W. J. Walker, Rev. Messrs George E. Ellis, Wm. Ives Baddington and E. H. Chapin, Charlestown; George B. Emerson and George S. Hillard, Esqs., Boston; Rev. F. A. Farley, Brooklyn, N. Y. and Rev. Dr. Wayland, Providence. m14

BOARDING & DAY SCHOOL FOR YOUNG LADIES IN PLYMOUTH. The subscriber, being about to commence the fourth term of his School, would like to receive four or five young ladies into his family, as boarders. The healthful and agreeable location of his house—directly overlooking the bay—the peculiar social advantages of the town, and the facility of access to it by railroad, recommend his School to the attention of parents, who are in quest of a place of education for their daughters.
Those who may wish to inquire respecting his qualifications as a teacher, are referred to the following individuals:—Rev. G. W. Briggs, Jacob H. Loud, Esq., Thomas Russell, Esq., Plymouth; Rev. C. Robbins, Rev. E. Peabody, Mr. George W. Boad, Boston; Rev. G. Putnam, Roxbury; Mrs. H. Ware, Jr., Milton; and Mr. David Dana, Lowell.
Particular information may be obtained by addressing the subscriber. H. F. EDES.
Plymouth, Feb 25, 1846 tf mh7

NEW STATE REGISTER for 1846. Published by James Loring, 132 Washington street, giving new legislature of Mass; Commissioners for this and other States; Directors for 21 Railroads, 29 Banks, 27 Insurance and 13 Copper Mining Companies, Consuls, Physicians, Clergy, Lawyers, Militia, Societies, Charitable, Literary and Religious, Congress, Army and Navy, City Officers, with a variety of other interesting matter. 1wis2os feb14

PRIVATE SCHOOL FOR GIRLS. MRS. H. J. FINN re-opened her School on the 1st of October, at her residence, No 5 High street place, where she will be happy to receive as pupils young misses from five to twelve years of age. o18

☞ NOTICE.
STRANGERS visiting the city, and all others in want of READY MADE CLOTHING, are requested to call at the
QUINCY HALL CLOTHES WAREHOUSE,
—UP—
OVER THE MARKET.
The largest Clothing Establishment in Boston by one half. Manufacturers and dealers can replenish their stocks at short notice. Constantly on hand one of the largest stocks of CLOTHS, CASSIMERES, DOESKINS and VESTINGS, that can be found in the city, of every shade, quality, and finish, which will be made to order; workmanship, fit and style surpassed by none.

ONE PRICE,
And this guranteed to be the lowest that similiar articles can be obtained for.
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Call before making your selections.
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mh21 is6m Over Quincy Market, Boston.

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MANUFACTURERS, Importers, and Wholesale Dealers in PAPER HANGINGS, BORDERS, WINDOW SHADES, and CHIMNEY PRINTS, of every description.
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AMERICAN UNITARIAN ASSOCIATION,
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CROSBY & NICHOLS
118 Washington street, Boston.
C. & N. have for sale all the publications of the A. U. A. A liberal discount made to those who buy for distribution. jan17

CHURCH ORGANS. Societies or Committees about purchasing Organs are invited to call at our Manufactory, on Causeway, opposite Nashua st., Boston, where they will find new and second hand Organs constantly on hand.
Our arrangements are so complete that we can finish or build instruments of any size at the shortest notice, and warrant them equal to the *best* which can be produced in this country, and on as reasonable terms.
We would refer to the large Organ lately built by us in the Rev. Dr. Beecher

POETRY.

If any man, except Shakspeare, Milton and Wordsworth, has written, in the English language, better sonnets than Jones Very, we know not where to find them. What can be more exquisitely beautiful than the following, and which has been furnished to us with corrections by the author? His poems need to be read in still and thoughtful hours, and then they come over us like the sound of distant bells on a Sabbath morning, chiming in with what is purest and most sacred in our own thoughts and in the hour.

THE LATTER RAIN.

The latter rain,—it falls in anxious haste
Upon the sun-dried fields and branches bare,
Loosening with searching drops the rigid waste,
As if it would each root's lost strength repair;
But not a blade grows green as in the spring,
No swelling twig puts forth its thickening leaves,
Nor busy birds, as then, are heard to sing,
Building upon the boughs or 'neath the eaves;
The rain falls still,—yet Nature heeds it not,
She lifeless lies, as lies upon the bier
The corse that soon within the ground must rot,
Nor knows that on it falls the scalding tear;
Yet she tho' dead, like man, shall live again,
And bless with smiles and songs the latter rain.

EARLY RISING AND PRAYER.

BY HENRY VAUGHAN.—BORN 1621, DIED 1675.

When first thy eyes unveil, give thy soul leave
To do the like; our bodies but forerun
The spirit's duty; true hearts spread and heave
Unto their God, as flowers do to the sun:
Give Him thy first thoughts then, so shalt thou keep
Him company all day, and in Him sleep.

Yet never sleep the sun up; prayer should
Dawn with the day: these are set awful hours
'Twixt heaven and us; the manna was not good
After sunrising; for day sullies flowers:
Rise to prevent the sun; sleep doth sins glut,
And heaven's gates open when the world is shut.

Walk with thy fellow-creatures; note the bush
And whisperings amongst them. Not a spring
Or leaf but hath his morning hymn; each bush
And oak doth know I AM! Canst thou not sing:
Oh! leave thy cares and follies! go this way,
And thou art sure to prosper all the day.

Serve God before the world; let Him not go
Until thou hast a blessing; then resign
The whole unto Him, and remember who
Prevailed by wrestling ere the sun did shine:
Pour oil upon the stones, seek sin forgiven,
Then journey on, and have an eye to heaven.

Mornings are mysteries: the first world's youth,
Man's resurrection, and the future's bud,
Shroud in their births; the crown of life, light, truth,
Is styled their star; the stone and hidden food:
Three blessings wait upon them, one of which
Should move—They make us holy, happy, rich.

When the world's up, and every swarm abroad,
Keep well thy temper, mix not with each clay;
Despatch necessities; life hath a load
Which must be carried on, and safely may:
Yet keep those cares without thee; let the heart
Be God's alone, and choose the better part.

MISCELLANEOUS.

[Many of our readers will sympathise with the following "Case of Conscience," which is extracted from the Monthly Religious Magazine for February.]

A CASE OF CONSCIENCE.

EXTRACTS FROM A SUPPOSED CORRESPONDENCE.

JANUARY.

MY DEAR MOTHER: Since I have returned to my own country there is no duty that embarasses me so much, and perplexes my conscience so frequently, as that growing out of the relation between mistress and domestic. Living as I did in sunny, lazy Italy, having small concern with household affairs, I thought little upon this subject because nothing in my daily life presented it to me. But a New England housekeeper cannot enjoy such exemption; there is no flying from the charge, unless with my husband and children I take lodgings at once. As this would be disadvantageous to them in many respects, my conscience will not allow me to think of it. In my case it would be the indulgence of indolence and selfishness. I am resolved to study out this difficult duty, and if I can ascertain what it is, I will pray for strength and do it.

I have read so much that is wise and excellent on the point in question that I really do not see what more can be taught by books. The principles laid down by Miss Sedgwick are as true and practicable as possible. And so I believe most women feel them to be, resolving, while they read, to act upon them. But still the complaint grows and grows, and the cry goes up perpetually, until even the serene, upper air, in which the most aristocratic classes move, is stirred by it. "We are plagued by our servants, we can get no good domestics," is the burden of the lamentation, indeed the chief theme, with an abundance of variations running upon it, among a very large class of women. Filled with these vexations, they seem to me in no condition to grow morally or intellectually; and if growth of the soul be the object of existence, how fatally are they wasting life! Many mothers of families, whom I know, are so engrossed with managing their domestics, changing them, and often drudging in the intervals between the going of one and the coming of another, that they absolutely seem to have no time to attend to their friends, or out-door duties, nay not even to their children, except to feed and clothe them. Dear mother, is not this a shocking state of things? Can nothing be done for it? You have been at the head of a family for forty years, and I remember no such troubles in your path. Since we cannot live so near each other that I may see your venerable face frequently, and take counsel of your experience, I am resolved to make you my sole confidant and adviser by letter. I will neither molest my husband nor my friends by my household difficulties, for it does no good, plainly. It wearies the hearer, and aggravates by indulgence the irritation of the complainer. As yet, I have had little trouble of consequence; but several dilemmas have occurred to me, in which I hardly knew on which side my duty lay. Such will undoubtedly recur, and to you I shall come for sympathy and advice.

FEBRUARY 1st.—Shall I carry out the plan I proposed last month? You encourage me to it, and I will. My early marriage, my residence abroad for many years after it, my recent return with four children whose education is the dearest purpose for which I live, are circumstances that I know will be taken into consideration by you; and you will not judge my inexperience, nor my seemingly excessive anxiety with harshness. I do feel that my relation to every human being under my roof involves serious and peculiar duty, and is to be carefully studied. My domestics come next to my children in the ever widening circle around me. Nightly they sleep within these walls, daily I behold their faces in my happy home, my actions have an influence on their comfort and theirs on mine. There is a bond between us, and God meant it should be more than men commonly regard it. * * * * * *

FEBRUARY 15th.—That faithful Mrs. Williams who left you to go to Italy with me when I was a bride of sixteen, and who has ever since been devoted to me and my children, is so broken in constitution that she urges me every day to supply her place by a younger and stronger person. I must do it, for she is unfit for toil or care. I wished her to remain in the family as a sort of superintendent; it seemed as if this ought to be her home until she was called to a better. But with her usual good sense she has determined to go to a widowed daughter in good circumstances, who desires her company. She has laid by enough for her support, and I like her independence. The position I offered her, is never, I fancy an enviable one, however judicious may be the occupant It will be kinder to let her go, following her with ever grateful attentions: and I have engaged a middle-aged woman, highly recommended, in her place. * * * * * *

MARCH 1st.—The middle-aged woman, highly recommended, left me at a moment's notice, because I could not consent to her attending religious meetings four evenings in a week, besides Sundays. Was I right or wrong? I did not bluntly refuse, but with calmness endeavored to explain to her that religion did not consist in church-going and outward observances, and that she might serve God as truly while quietly performing her engagements to me at home, as in the crowd and confinement of the vestry room: I said that the Sabbath and one evening in the week, with her opportunities for reading might supply as much religious instruction as she could digest. She answered me with the haughtiness of a Pharisee of the broadest phylactery, that she "thanked God her notions of religion and mine were somewhat different, and she hoped never again to live in a family that was not PIOUS."—My dear mother, I hope I shall judge charitably of my female friends when their tempers appear soured by frequent conflict with the rude and undisciplined. I have always been called amiable, but I was conscious of an anger spot on my cheek as this religionist turned from me. I made no attempt to detain her, and I thought it was because her influence would evidently be bad for children. I trust it was not resentment. But what I have seen in others makes me distrust myself.

APRIL.—Good Mrs Williams has had three successors already, dear mother, and yet I cannot blame myself, although I honestly seek to do so. I was moved by compassion to take a lame young woman, and in a week ascertained that her hip-complaint was aggravated by perpetually going up and down stairs, and that for some months she ought to receive medical treatment. I put myself to no small trouble and expense to secure this for her, and engaged another elderly person in her place. My children are all sick with influenzas; Charles, now almost fifteen is threatened with lung fever, and this woman seems so cold, selfish, and unfeeling, that it pains me hourly. I have known what it is to feel my heart warm towards a servant who shows tenderness and sympathy when a beloved child lies sick and suffering. We feel the grace of their love, of a something unbought, in every office they perform at such a season. I have no such experience in regard to Mrs Fisher. But am I not unreasonable to expect it?

MAY.—My head has been so confused by my late terrible anxieties, that I forgot to tell you how cruelly Mrs. Fisher left me as soon as it was ascertained that my children were prostrated by malignant scarlet fever. I have not been able to get any but temporary hired nurses since, so great is the dread of this horrible malady. I ought not to blame my fellow creatures. I take back that word "cruelly." The instinct of self-preservation is strong, and Mrs. Fisher certainly was under no obligation to risk her life in nursing the children of a stranger. My own strength begins to fail, but it will last till the emergency is over, I am almost confident of that. How seldom does God allow a mother to sink, until the dear ones are either restored to earth, or taken to Heaven!

JUNE.—In the midst of my distress last month there came a young woman to offer herself as nursery-maid. She said she had no fear of scarlet fever, and, though she brought no recommendations from any one, I took her. It was an imprudent step, you may well say. Once I would not have believed that I could do so. But I was in the extremity of need. And that was not all. The young woman looked pale and sad. She said she had been a dressmaker in New York, had been ill, and had come to Boston in search of a married sister whom she could not find.—Her money was exhausted, and she could not get back to New York, and had gone to the Intelligence office in search of a place. The story seemed a probable one, and when I said I would take her for a week on trial, such a look of gladness came into her eyes! It was an honest joy, or I am no physiognomist. During the last fortnight I have been constantly rejoicing that I yielded to the kind, though hasty impulse. Yet my better judgment reproaches me at moments. People will not receive a cook without some knowledge of her qualifications; how much more important are those of the person who is to be frequently about your children, in your presence as well as out of it! I fear I have not done right, but Helen is so exemplary in her conduct, she nurses my young invalids so tenderly, bears with the irritability of convalescence so patiently that I cannot quite repent of the step.

OCTOBER.—I believe I have not mentioned Helen in any of my letters this summer. She has now been with me for months, constantly gaining more of my confidence She appears to be entirely absorbed in her duties, with no desire to go out or form acquaintance. She is more reserved than I could wish, for I always feel that if my female domestics will tell me something of their past lives, their connexions, their plans and feelings, I may be of use to them. I often take my needlework and sit in the nursery a whole morning, and I have made repeated attempts to draw her into conversation. She is not only silent, but timid and dejected. Now and then, when amusing my Fanny, she is beguiled by the comical little thing into a hearty laugh which sounds as if she once was happy, and might be made so again. But such an expression of painful recollection comes over her countenance the next minute!—And often, as she sits sewing after the children are in bed, she wears such a look of wretchedness that I cannot help asking her if she is not ill. But she gives me a hurried answer, and evidently shrinks so from being questioned that I cannot pursue it. I know not why the same rules of delicacy are not to be observed with our domestics as with our common acquaintance.—Poor girl! if kindness can win her confidence, I will have it.

NOVEMBER.—I cannot conclude this letter without a word of my Helen, in whom I am glad to find you are interested. You suggested my testing her susceptibility on religious topics, and I made an attempt the very next day. But she seemed to shrink from it with peculiar repugnance. I alluded to an excellent sermon I heard last Sunday on future retribution. She looked as if I could scarcely have touched on a more painful theme. I did not like it, I confess. But she goes regularly to church, and her conduct is still irreproachable; everybody in the house likes her Two nights ago, when I left her to put the younger children to bed because I had company, I came up just in time to hear her teaching Henry to say the Lord's prayer. I had thought him too young for it, intelligent as he is; but she was so interested in it, and in trying to make him understand it, that I stood ten minutes at the door unperceived. I shall never forget her singularly earnest manner as she leaned over his crib, saying, "Lead us not into temptation," and then explaining to him for what he was praying, in simple words suited to his comprehension. Can I distrust her after that? It was a trifling incident, but how often our most distinct and permanent, and, as I think, correct impressions of character are formed from slight incidents.

DECEMBER.—I must tell you that my interest in Helen is greatly deepened since I wrote last. I saw last Sunday evening that her eyes were red with weeping, and the next morning her haggard face told of a sleepless night. When I questioned her she said she had been kept awake by the tooth-ache; but the next moment, coloring violently, she said, "No ma'am, I will not deceive you. I had a slight tooth-ache, but it was trouble of mind that broke my rest."! "Are you not willing to tell me your trouble, Helen?" said I. She shook her head, and put her hand on the door-latch. I could not help adding, "Helen, I would not boast of any kindness shown you, but do you think you have in the world a truer friend than I?" "Oh, no, ma'am, I know I have not, but it would do no good to tell you my affliction; the heart knoweth its own bitterness." And she hastily left the room. My cook has since told me that Helen went with her to a Methodist meeting on Sunday afternoon, and that the sermon was a "terrible searching powerful one." According to her account, Helen was exceedingly agitated by it.

JANUARY 2d.—I have been talking with Helen about the sermon she heard at the Methodist meeting, and find that she has been a great sufferer ever since, from the fearful description of divine wrath to which she listened there. A dark and stern image of God, as a furious Avenger, whose piercing eye surveys every sin, and pursues every sinner unrelentingly, has taken complete possession of her. In my desire to present to her truer, more elevated and Scriptural views of her Maker, I have been led to read many passages from the New Testament to her, and at last have found a topic on which she is willing to talk with me. She listens with profound, even eager interest, and her questions evince a good understanding, although she has evidently had little education.

JANUARY 15th.—Oh mother! mother! shocked and confounded, I sit down almost at midnight, to pour out my heart to you. I have been shamefully deceived; whom shall I trust again? This Helen whom I have taken into the bosom of my family, and placed in constant communion with my children, is a worthless and abandoned girl. Imprudent, foolish woman that I was! I am reaping a just reward in the compunction that visits me. My husband's absence at the South leaves me to suffer without sympathy; for though I have adhered to my rule of never talking of affairs connected with my domestics to my friends, and very rarely to him, in such a case as this, of course, I should not think of concealing facts from him. That a vicious woman has been harbored under my roof for months is a domestic occurrence of no small moment, and the consequences may reach every individual of the family. Mother, I yield to my indignation for I feel that is as righteous as my abhorrence of sin.

Hear the discovery. I was a little dismayed by an unexpected occurance last evening, the forerunner, as it proved, of more serious evil—I had sent Helen to do some shopping for me, and chanced to be standing at the drawing-room window as she returned. It was nearly dark, and to my surprise, a fashionably dressed, rakish looking young man accompanied her to our side gate. She held down her head, and seemed eager to enter, but I think he would have detained her longer if he had not observed me at the window. She was very sad and absent all the evening, has been in evident distress all day, avoiding my eye, and as soon as her duties were over she went to bed. About nine o'clock, my friend and neighbor, Mrs. G. came to see me with a face of perturbation. She is an excellent woman, not fond of scandal; but she justly thought it her duty to let me know that Helen had been for three or four years the inmate of one of the infamous houses of New York. My first impulse was to deny the probability of the story; but alas! some things that flashed on my recollection held me dumb. She told me that a lady from New York, who saw Helen at my house last week, recognized her immediately as having imposed herself upon her in the same manner, more than a year ago. It seems the New York lady had no sooner learned her character than she taxed her with it, and on Helen's confessing all, she turned her instantly out of her house. Then this depraved creature had the audacity to intrude herself into two other families in the same manner, and in both cases was detected and sent into the street; after which she came to Boston. And I am her next victim! What a mercy that I have discovered the imposition! this is the hypocrite to whom I have been reading the word of God!

No wonder that I could win nothing like confidence or frankness from her. Oh, my mother, I am incensed and sick at heart. I could almost have roused the guilty creature from her pillow, and sent her with shame into her proper home, the midnight street. Only till the sun shines upon my slumbering children shall she dwell under the same roof with them.

JANUARY 16th.—Mother, what will you say to me? I have slept little and pondered much this night, and it appears to me I am not the same woman that I was at midnight. The change began as I kneeled by my bedside, and asked forgiveness for my sins. The tones in which I once heard Helen teaching my little boy to say, "Lead us not into temptation," came back to me strangely; and I knew not how it was, "forgive us our transgressions, as we forgive those who transgress against us," had a power and depth of meaning to me which I never experienced before. But it is not against me only that this wretched girl has transgressed.—Against her fellow creatures, against her own soul, against her pure Maker she has dreadfully sinned. Surely one so vile and hardened deserves punishment in this world as well as another. Surely the indignation that burned in my heart last night was virtuous, and if this be compassion which now steals over me, it must be resisted; it is folly, weakness, perhaps wickedness.

NOONDAY.—Will you believe it, mother? Helen is still under my roof. I have not yet turned her out of doors, I have not blazoned her detection, I have carefully shunned speaking to her, or looking at her. It is not a weak procrastination of a painful task, for I will do it before I am an hour older. My blooming boy of fifteen passed through my chamber just now, and as I looked on his ingenuous countenance and clear eye, my mother's heart swelled within me. I felt that this could be no home for the daughter of sin. But I have given the whole morning to prayer and meditation. I did not wish to go to Helen in a state of excitement, and waited for a frame of mind less perplexed. I cannot say that I have obtained it however. Some doubts about the proper course to be pursued, about the nature of sin and punishment, as they exist in our present state of society—but now is not the time for such fine-spun speculations. My present duty is obvious and pressing. Helen must leave my house instantly. I must make her feel that the "wages of sin is death," the death of all that is good, beautiful or happy in the soul.—She must be taught once more that with the loss of virtue she has lost all hope of respect, peace or joy on earth, all communion with the innocent, all chance of return.

I hear her step on the stairs. I am about to do what is right; why am I tormented with these misgivings?

L. J. H.

Is it not worth our while to attend to the suggestions in the following article from the *Presbyterian?* Are not the distinctions between rich and poor too strongly marked in many of our places of public worship? In this as in many other respects may we not learn something from the example of our Roman Catholic brethren?

RICH AND POOR.

"A few days since, that magnificent structure, Grace Church, corner of Broadway and Tenth streets, New York was consecrated to the service of God. The beautiful building was crowded with living beauty, and the brilliant colors of the stained windows were rivalled by the varied hues of silk and feathers. It is no secret, nor is it wished to be, that *this is the most fashionable church in the city;* and much as we may admire what is beautiful, either in nature or art, we confess we felt pained as we passed this church. We looked at the cross on the spire, and we remembered of whose sufferings it spoke; and we asked ourselves whether his followers whilst he he was on the earth, were the most fashionable of the citizens of Jerusalem; and we wondered whether it were not a dangerous experiment, that of loving the world with its wealth and show, and trying to "love the Father" also.

But it is another thing of which we propose to speak. It was given out at the close of the consecrating services, that a collection would be taken up to build a "Grace Church Chapel" for the poor. We will say nothing of its republicanism, but does it savour of the spirit of Christianity in an assembly, where all are brethren to separate by the strong power of wealth, the rich and poor? Should they not here, of all places, meet together? Is not the Lord the maker of them both?

Neither is it to cavil at what we do not like in another denomination of Christians that we write. This were useless had we no other object in view. We wish to draw from it a lesson for ourselves. In this age of increasing wealth, when God is making Christians so largely the stewards of his bounty, is there not danger amongst all denominations that pride may creep in, and that those who, of all men should be the most humble, may be tempted to exalt themselves even in the house of God? And should we not, even although we have what men would call the right to do so, strive to avoid the very appearance of taking a high and convenient place ourselves, and saying to a poor brother, "sit you down there?"

There is a desire, and we are pleased to see it, amongst the Presbyterians of New York to increase the number of churches in the city. They are needed, greatly needed—the wickedness of every street seems to cry aloud for them. And would it not be well, if the number should be enlarged, so to adapt these churches to the circumstances of all, that all may meet in them for worship? We are no advocates of stinginess in matters of religion. We would not have the Courts of the Lord mean and uninviting in their appearance while our own mansions are costly and luxurious. But O! let us guard against turning the house of God into a theatre or drawing-room—let us fear to pamper our vanity by the appliances of the very religion that should mortify it—let us all, rich and poor, be desirous to meet as brethren, alike needy in the sight of God; let us carefully watch our motives in the worship of the Most High, fearing lest he should say to us: "*Bring no more vain oblations; incense is an abomination unto me: the new moons and Sabbaths, the calling of assemblies I cannot away with; it is iniquity, even the solemn meeting.*"

TO THE WORKING MEN OF AMERICA.

The American Peace Society have received by the Hibernia an Address, from which we give the following extracts:—

The National Association for promoting the Political and Social Improvement of the People to the Working Classes of America, on the War Spirit that is sought to be excited between the two Countries.

WORKING MEN OF AMERICA,

By our alliance of blood, of language, and religion, as well as by every aspiration we feel for the mutual peace, prosperity and happiness of our respective countries, we would address you as *brethren;* in the assurance that, as brethren, our interests are identified, and in the hope that no other spirit than that of brotherhood may long continue to exist between us.

But the hostile threats and warlike preparations, the jealousies and prejudices now sought to be fomented by the interested, thoughtless, and immoral of your country and our own, have awakened us to a deep sense of the dangers that threaten the peace and welfare of the *Working Classes of all Countries;* evils which we believe our mutual understanding and wise and determined resolutions may timely avert.

Within the last few years, knowledge has been rapidly extending its influence among the industrious millions of England—universal right is now asserted, and is progressing, despite persecutions and sufferings.

Our present moral and intellectual progress, the advance of trade, commerce, and the peaceful arts of life, would be stayed and obstructed by the unholy scourge of war, and thousands of our brethren having their worst passions loosed and excited, would be transformed into savage demons thirsting for blood.

We beseech you, Working Men of America, do not permit yourselves to be drawn or seduced into war, and thus afford the enemies of our liberties and the haters of yours, a pretext and opportunity to produce those lamentable results; nay, it may be, jeopardize the rights and liberties you now enjoy. Your country has long been an asylum for persecuted freedom throughout the world, and your democratic institutions inspire the hopeful and struggling among all nations; but while your Republic offers a beacon to cheer and animate the friends of human rights and equal laws, it at the same time sends forth a light despotism would fain extinguish. For, be assured, the Despots of Europe would gladly cast aside their petty contentions to form another unholy alliance against the growing Republic of America; and though their combined power might fail to crush your liberties, they would not fail in desolating your shores, and in destroying great numbers of your people.

Surely the disputed question, regarding the territory of Oregon, might be amicably settled by arbitration, the peaceful and just mode of arranging all such matters, without plunging our two countries into war, and it might be the whole of Europe also; and with such an unfortunate event—all its destructive consequences, a state of desolation and misery it would take centuries to repair.

And surely you, the Working Classes of America, cannot so readily have forgotten the lessons of your greatest statesmen and profoundest philosophers respecting the evils and consequences of war; nor can we suppose that you have less regard for those great principles of morality and religion which unitedly condemn it as one of the monster evils that afflict our race.

Working Men, this military and warlike spirit must be curbed and kept in subjection, if ever we desire the civilization and happiness of our race. Men, indeed, cannot be called civilized, who will consent to be made the tools and playthings of statesmen, or who delight in the playing of soldiers on their own account. The constant appeals to the individual vanity and mere animal propensity of the soldier, and the narrow spirit of nationality sought to be engendered, are hostile to the mental and moral development of our nature, and the broad enobling principle of universal brotherhood and peace.

The war spirit already excited between our two countries has prepared the way and given a pretext to our rulers to inflict additional burthens on the working class population. Already they have announced their intention of adding, under the name of a militia, upwards of 40,000 soldiers to our present army; to take our brethren from their present homes and avocations; and while, on the one hand, they cause us to pay upwards of *ten millions annually* for our Clergy to preach to them the religion of *peace and brotherhood*, to impose additional taxes on the other hand, for the purpose of imbuing their minds with the spirit of *war and vengeance.*

Such, friends, are the first fruits of this warlike excitement here, about a portion of territory of little use to either country, and which, perhaps, in strict justice, belongs to neither. But why should we, the industrious classes, year after year, and age after age, thus submit to injustice? We, whose interest is in the peaceful cultivation of our respective countries—in the production of conveniences and arts of life—in the peaceful interchange of our commodities,—and in the intellectual and moral development of ourselves and children—why should we, who have no quarrels or disputes with one another, be thus continually made the *victims or tools* of those who delight in contention and profit by war?

Fellow-men! deeply impressed with the wickedness, injustice and mercy that always flow from such contentions, we would call upon *all good men,* but more especially on you, *the Working Classes of England and America,* to use every intellectual, moral, and political means you possess, to extinguish that spark of national animosity which is now sought to be fanned into a flame, and to be prepared to make any personal sacrifice to prevent the direful calamity of war between the two countries. On this subject we have morality, Christianity, and justice on our side; and if our firm and and peaceful conduct should call forth the power of the law or the strength of the oppressor, *we had better be martyrs in the cause of right, than suffer ourselves to be coerced into the shedding of human blood, and the retarding of the civilization of our race.*

We trust, however, that this dispute of our rulers may be speedily settled by arbitration; and earnestly hope that the growing intelligence of the age may lead men to perceive *the demoralizing and deteriorating effects of soldiers and armies,* and to perceive that *war is more fatal in its moral and physical effect, than the plagues, earthquakes, and tornadoes of nature.* That so impressed, they will speedily *free themselves from the evils and expenses of standing armies, garrisons, and ships of war*—that they will soon seek amicably to settle their national disputes by a CONGRESS OF NATIONS, freely chosen by the people of their respective countries—and that through such instrumentality universal peace and human brotherhood may be established, freedom extended, commerce promoted, and the arts, industry, and civilization of *each,* be made to contribute to the welfare of *all.*

In the ardent desire for fellowship and peace, and in the hope that both our countries may advance in knowledge and happiness, and seek to promote the happiness of all others, we remain your brethren, the MEMBERS of the NATIONAL ASSOCIATION.

Signed in their behalf,
W. LOVETT, Sec.

National Hall, 242 Holborn,
January 20th, 1846.

FIRST STEPS.

The anxiety of accumulating something for their children—if not enough for their entire support, at least enough to set them well afloat in life—is very common among parents. This is injudicious, and arises from parental weakness. Educate your children well and you have done enough for them; teach them to depend on their own strength—and this can only be done by putting them upon their own resources—in no other way can they acquire strength. In truth, setting a young man afloat on the wealth accumulated by his father, is like tying bladders under the arms of a swimmer, or rather one that cannot swim; ten chances to one he will lose his bladders, and his sole dependence, and then where is he? Teach him while young to swim a little with his own strength, and then he will be prepared to enter the stream of life, and take care of himself without any extraneous helps. Under such circumstances, he will be likely to buffet the waves with far more success.

The anxiety expressed in the above, says the United States Gazette, is one of the most prevalent feelings of the father, and, so far as we can judge it is one most felt by the father, who has done his swimming without the bladders. He mistakes the toils and anxieties of his early life for evils, and overlooks their beneficial operation upon subsequent periods. He mistakes, also, in supposing the state of hard labor, of constant toil, scrabbling for a living, to be one of temptation to do wrong, in order to lessen the toils. In general, it will be found that the young man who has little cause for labor, is much more tempted to do wrong, in order to sustain what he calls an elevated position, than is the laboring man to obtain that place. Give the child no bladders to swim on, but see that he has a supply of water, and a slight application of the hand under his chin may not be amiss.

Is there not truth in the following remarks, which we take from the Christian Watchman?

"A minister *may be* important in one place; and he may be invited to another, because he *seems* to be of great importance to that vacant situation. But it is seldom that any one man is so very important that both places may not without great detriment, dispense with him. Why should we so flatter the pride of any mortal, by giving him occasion to think himself the corner stone of great interests? Why should we so depreciate those interests, as we certainly do, by making them dependent on the presence and labors of an individual man?

I have been a careful observer of public men, and especially ministers, for many years; and though I have hundreds of times heard it said,—if you remove such, or such a man, the Church, the Society, or the Institution will go to pieces,—I never yet saw an instance where such a prediction became fact. I admire in both theory and practice, *the permanency of the ministry;* but I never yet saw the minister who was *essential* to the life and prosperity of any good cause. Surely, God does not regard any one in that light.—If he did, he would not so often disable his servants, and lay them aside from their work, or cut them down by death, and hide them in an early grave. God is the only *essential* being in the universe. SOBRIETY.

BONAPARTE'S OPINION OF CHRIST. Alexander, Cæsar, Charlemagne, and myself, founded empires; but on what foundation did we rest the creations of our genius? Upon *force.* Jesus Christ alone founded his empire upon *love;* and at this hour millions of men would die for him.

It was not a day, or a battle that achieved the triumph of the Christian religion in the world. No, it was a long war, a contest for three centuries, begun by the apostles, then continued by the flood of Christian generations. In this war, all the kings and potentates of the earth were on one side; on the other, I see no army but a mysterious force, some men scattered here and there in all parts of the world, and who have no other rallying point than a common faith in the mysteries of the cross.

A visiter asked a deaf and dumb child why God had deprived him and his companions of the senses which he had given others. He thought a moment and then wrote on the slate "Even so Father, for so it seemed good in thy sight."

God treasures not up all his goodness for the the time to come, but lays much of it out daily before such as have eyes to behold it. [Sibbes.

The danger is great in making the way to Heaven narrower than indeed it is, by weak and superstitious imaginations, making more sins than God has made. [Ibid.

In the end, they will be found to have enjoyed the least themselves who have least contributed to the enjoyment of others. [Priestley.

DENTAL SURGERY. The subscriber would invite particular attention to this advertisement, which he thinks may claim a place among the late improvements in Dentistry. He engages that the compensation for every description of Dental Work, from the insertion of one Tooth to that of a Whole Upper and Lower Set, shall be but one half the amount charged by others, and stated to be only the cost of construction. He agrees further, that after sufficient time has elapsed to test the work should the same prove to be inferior to any done in this city, or not to be satisfactory ladies and gentlemen of this city for whom all kinds of Dental Operations have been performed and may remark that he has had several years experience in the business, having been employed in the Dental Establishment of Dr. N. C. Keep, and having made all the Dental Plate Work in that of Dr. D. K. Hitchcock's (excepting that made by students) for two and a half years—also the entire direction and making of two specimens of Dental Plate Work exhibited at the Merchants' Exchange, (and subsequently sent to the Emperor of Russia and the Sultan of Turkey,) and one exhibited at the late Exhibition of the Massachusetts Charitable Mechanic Association at Quincy Hall, which received a premium.

The patient, the money paid will be returned.—The subscriber would state that he has premission to refer to

L. GUNN, SURGEON DENTIST,
114, Court [corner of Sudbury) street.
1wis7os mh14

FAMILY BOARDING SCHOOL AT GERMANTOWN, QUINCY. MISSES SULLIVAN'S Summer School will commence May the 1st, 1846, to continue 21 weeks—with a few days vacation in July.—The conductors of this School aim to surround their pupils with good moral influences, and to combine the advantages of correct mental training with healthful recreation and physical exercise. For the latter the location affords various facilities,—particularly sea bathing, to which careful attention is given. Instruction in the common and high English branches—Languages, Music, Needlework, Drawing, &c. Daily communication with Boston. Information concerning the location, &c. can be obtained of Mr. John W. Sullivan, No. 23, Long Wharf, Boston. Inquiry may also be made at Germantown—or by letter, directed to the care of Deacon John Sullivan, Quincy, Mass. During the 3d week in April personal application may be made at the house of Mr. Wm. Blake, 47 Allen street, Boston.

REFERENCES—Rev. Wm. Hague, Dr. George Shattuck, Mrs. J. B. Read, 3 Howard st., Mrs. Marion Dix Sullivan, 45 Bowdoin street, Dea S. G. Shipley, Rev. N. Colver, Boston; Dr. J. Wild, Braintree; Rev. Wm. Allen, Elisha Marsh, Esq., Quincy.

N. B. By early application a few individuals can be accommodated with board at the same place.
Germantown, March, 1846. 1is&1osap11 m14

BOARD IN THE COUNTRY. A family of 4 or 6 persons can be accommodated with board at a farmer's house very pleasantly located, about 15 miles from Boston, near a Railroad Depot. Those who would like to go early in the Spring, and remain six months or more, will find good quarters on reasonable terms. For information apply at the Christian Register office, Water st. tf f28

Kitchen Furnishing Rooms.

No. 85 Cornhill, 6 Brattle, and 73 Court Streets

THOSE on the eve of House-keeping will find at this establishment every thing appertaining to a well furnished kitchen, (the foundation of all good housekeeping,) with a catalogue of his extensive assortment to facilitate in making a judicious selection.

Also, the celebrated

BOSTON BATHING PAN:
—AND—
PATENT PNEUMATIC SHOWER BATH!

Utensils which reduce the cost and trouble of bathing, to a degree that enables all to enjoy the luxury and health ever attendant on those who practice daily ablution over the whole surface of the body. 1y my31

PRACTICAL DENTISTRY. At the old and celebrated dental establishment of Dr. S. STOCKING, No. 226 Washington street, corner of Avon Place, Boston. The public are assured that at the above place, every branch of surgical and mechanical dentistry, is in full tide of operation, and at prices too, fifty per cent less, than operations of equal value, can be had, in this, or any other city in the nation. The many valuable improvements, that ingenuity and skill have brought out at this establishment, render it one of the best resorts for dental operations in the whole country. While the profession are generally satified with theories, and modes of treatment, that have long since been laid aside as worthless; having no claim on the confidence of an enlightened community, Dr. S. has the satisfaction of saying, that his present mode of operation challenges the most rigid tests, that pathological science can bring for its overthrow. Many and serious evils have arisen from the usual method pursued by dentists in setting teeth on plate and pivot:—they are too numerous to be noticed in detail in a common newspaper advertisment; such work however carries with it its own condemnatory marks,—a few of which are, an ill adaptation of the work to the mouth, and consequently an unstable, rattling condition when masticating food,—a tendency to irritate and inflame the gums,—a pungent disagreeable taste of brass and copper, that vitiates the flavor of the most palatable and delicious food,—the galvanic effect, produced by the combination of so many different metals in the mouth, some of which are of the baser kind to save expense;—and above all, an offensive and poisoned breath which being inhaled, acts directly on the frail and delicate tissues of the lungs, producing pulmonary affections and its fatal consequences. These are some of the positive evils that are produced by the work of too many dentists of the present day, which have rendered the wearing of artifical teeth, so much to be dreaded. The public however may be assured that Dr. S. in the most effectual manner has removed the above named objections that have been justly argued against the use of artificial teeth,—by the perfect adaptation of the whole work to the mouth,—the purity of the gold in the plate,—the entire exclusion of brass and copper from the solder,—the ease with which the work may be removed at pleasure from cleansing—the uniform firmness and stability of the whole in masticating food,—and in the beauty and life-like appearance of the teeth, in their shape, shade, and articulation. As it is the province of the dentist to arrest decay in teeth in its first stages, and preserve them by filling, either with gold or some other proper substance, Dr. S. will give especial attention to this branch of his profession, assuring those who are disposed to avail themselves of his services, that there is but one way that filling teeth can be made efficient, in saving them, and but few among the hundreds, who roam the country, and infest the cities under the name of dentists, that know any thing about it. Single teeth will also be set on silver or gold pivots, where the stump will admit of it, that will render them ten fold firmer than the usual way of setting on wood, and entirely free from the taint the wood produces, by absorbing and retaining the liquors of the mouth. Extracting, cleansing, regulating, and all other operations connected with the profession will be performed in a skilful, careful and thorough manner and warranted. Whole sets of teeth with false gums as well as entire upper sets on the principle of atmospheric pressure that will give entire satisfaction will be made at the shortest possible notice. Dr. S. would also inform those whose misfortune it has been to have a cleft, or a deficient palate and roof, so as to affect the articulation, that they can have a proper remedy in the application of an artificial palate, made either from gold, silver, or porcelain,—and at a price within the means of those in moderate circumstances. jy12

CHRISTIAN HYMNS; FOR PUBLIC AND PRIVATE WORSHIP. Compiled by a Committee of the Cheshire Pastoral Association. Second Edition.

The publishers respectfully ask attention to this new Collection of Hymns for the Societies of the Unitarian denomination. The highest commendations have been bestowed upon it by those by whom it has been examined, and who are qualified to judge of its value.

As an evidence of the estimation in which the 'Christian Hymns' is held, we are permitted to give the following:

[Extract from a letter by Rev. Dr. Francis, of Cambridge.]

'I have looked through the book with great satisfaction; and I feel that our community are under much obligation to the Committee of the Cheshire Pastoral Association' for the very valuable contribution to the beauty and interest of public worship. I find in your collection many hymns that are new to me, and—what I should hardly have expected—are likewise among the best that I have ever seen. The selection is made with great good taste, and with a judgment that happily provides some fitting strain of sacred poetry for every occasion and subject. The number of hymns is large, but I think none too large; and it is surprising how few poor ones there are among so many.'

The following Societies have introduced the 'Christian Hymns' into their Churches:—

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Societies about furnishing themselves with Hymn Books, are requested to send to us for copies of the above for examination.

CROSBY & NICHOLS, publishers,
o4 118 Washington st.

A BOOK FOR EVERY AMERICAN WOMAN. The Legal Rights, Obligations and Duties of Woman, by Edward D. Mansfield, A. M., Late Professor of History in Cincinnati College.

The above work, we believe, will prove to be a most valuable addition to the literature of our country, and of incalculable advantage to the sex for whom it is designed. It is an able and clear exposition and embodyment of the Laws of the United States relating to Woman, in her several relations, as Maiden, Wife, Mother and Widow; with a history of Woman from the earliest period to the present time, and how her condition has been affected by the laws of different countries and in different periods of the world; with illustrations drawn from the Hebrew, Roman and Feudal civil system, with sketches of the character of Rebekah, Hannah, Esther, Cornelia, Portia, Agrippina, Eleanor, Queen of Love, Joan of Arc, &c. &c.

The Editor of the Daily Gazette,